



MENTAL SCIENCE
AS A GUIDE TO
Health, Happiness

and **Business Success.**

by Albert Charvonné



COMPLETE WORKS
OF
ALBERT CHAVANNES

VOLUME I.

"MENTAL SCIENCE."

"THE FUTURE COMMONWEALTH."

"VITAL FORCE."

MENTAL SCIENCE,

AS A GUIDE TO

Health, Happiness

and Business Success.

by Albert Chavannes.

*Author of Vital Force, Magnetic Exchange and
Magnetation, In Brighter Climes, etc.*

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KNOXVILLE, TENN.

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Albert Chavannes

WHY THIS BOOK HAS BEEN WRITTEN.

At the end of some twenty years of investigation as to the nature and attributes of the Mind, I found that the conclusions I had reached corresponded closely to those of the Mental Scientists.

But I found also that most of the teachers of Mental Science are specially interested in the study of those attributes of the Mind which are efficient to cure disease, while I am more interested in the influence of the Mind upon our character.

History is repeating itself. In the past, the lame, the blind, the sick, were attracted toward Christianity, because its teachers were performing what was looked upon as miraculous cures, but it was the influence of the teachings of Christ upon character, and not the cures made in his name, which have made Christianity a power in the march of civilization; and to-day it is the wonderful cures made by some of the teachers of Mental Science which are attracting attention, but it is the benefits to humanity, due to the improvement of character, which will follow the general acceptance of the philosophy of Mental Science that will make it a power for good in the work of progress.

The influence of Christianity has been to soften the character, and to offer a way of reconciliation to a supposed offended Personal God, but to-day we have outgrown these superstitious beliefs, and the sentiment of dependence which the Christian feels toward his Personal God for the attainment of Health, Happiness and Business Success, is a hindrance to further social progress.

WHY THIS BOOK HAS BEEN WRITTEN.

A new influence is needed to help forward the work of civilization, and this influence is being supplied by the philosophy of Mental Science.

Briefly told, the philosophy of Mental Science teaches that the attainment of all that which we desire does not come through the favor of a Personal God, but through the development of our Mind, which leads to the improvement of our character.

This is what I have undertaken to teach to my readers. The development of our Minds means also, of course, a better grasp of its powers for the preservation of health and the cure of disease, and I have not neglected that part of the subject, but my chief aim has been to show how the acceptance of the philosophy of Mental Science will help us to improve our character, and how this improvement will logically be followed by better social relations.

There are many persons in the land who are gradually reaching the same conclusions, and it is to help them along, in what I consider the right direction, that this book has been written, and especially for those whose minds have been prepared to accept the Mental Science philosophy by reading my other books.

Albert Chavannes,
Knoxville, Tenn.

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system of philosophy which satisfies me the best, and they are different in some respects from those held by many persons who have as good a right as I to call themselves Mental Scientists. On that account I want it well understood at the start that I am alone responsible for the views expressed here, and make no claim to speak with special authority.

With this explanation, I shall now proceed to state in this chapter what I consider to be the philosophy of Mental Science, and in what it differs from the philosophy of the Christians and of the Materialists.

The name, Mental Science, expresses the fundamental idea of the philosophy, which rests upon a belief in the predominant power of Mind in the Universe.

Mental Scientists believe Mind to be an attribute of an imponderable, invisible substance, which permeates the whole Universe, and controls all progress. Matter, they claim, is the servant of the Mind, and has no attributes except to occupy space, to be perceptible to our senses, and to enable the Mind to exert its powers.

While this Mind permeates all things, it subdivides itself to better perform its functions. I shall not discuss the question of an Infinite Mind, because the Infinite is beyond our powers of comprehension, but will state here that I believe in an Universal Mind, which controls what we call the Universe, which is for us the part of Infinity with which we are connected. This Universal Mind differentiates itself into Individual Minds, some of whom constitute the being we call Man, and thus Mental Scientists consider man as a part of the Universal Mind, possessing all its attributes in kind, but in a lesser degree.

It will thus be seen that according to this philosophy, man is no longer considered a created being, subject to the will of his creator, but as part of the Mind that

controls the Universe; and it logically follows that, as the power of control is one of his attributes, he must have a special sphere of activity entrusted to him, and this special sphere the Mental Scientist considers to be first: *Man's own physical organism, which he himself constructs for a dwelling place for his mind while individualized*; and second: *As much of his environment as he can take possession of for his own enjoyment.*

According to this philosophy, man is, within certain well-defined limits, and under the rule of natural laws, the controller and arbiter of his own destinies, and alone responsible for his own success.

This is the fundamental idea which underlies the philosophy of Mental Science, and is the logical application of the theory of evolution to the belief in the control of the mind. Evolution teaches that all organisms develop from within, in obedience to their own inherent powers, and if this development is under the control of the mind of the organism, it alone can be responsible for the result.

While the Christian belief places the responsibility for success or failure upon the creator, and the Materialist belief upon surrounding conditions, the Mental Scientist cannot place it anywhere except upon the mind of the organism itself; a logical deduction of vast importance, as we shall see in some of the following chapters.

Mental Scientists accept in the fullest sense the belief taught by the theory of evolution, that the desire for happiness is the incentive to correct action, and claim that the only aim of self-development is to enable us to enjoy more pleasant sensations than we can do otherwise. I personally go further than that, and claim that there is a clear connection between the attainment of happiness and the work of civilization, so much so that it is not only our right, but the only duty

placed upon us, to secure as much personal happiness as is possible, as being the only way by which we can fulfil the task for which our mind has been individualized.

Mental Science does not deal with the question of a future existence, and a great many different opinions are held upon this subject by its adherents, but in one thing they are all agreed, and it is that, if there is a future existence, it can be but a continuation of our lives here, subject to the same laws, and controlled by the same mind; so that it is those who have succeeded the best here who stand the best chance of success in the hereafter. With such a theory, a belief in a future existence can have no influence upon the conduct of a Mental Scientist, except to increase the incentive he already has to achieve all possible happiness in this world.

This brief statement of the foundations upon which rests the philosophy of Mental Science, will enable my readers to understand my arguments as I develop my subject, and follow my belief in its many logical conclusions, but first of all I want to contrast here this philosophy with those which now occupy the ground, to wit: the Christian belief as based upon the teachings of the Bible, and the theory of the Materialists, as expounded by those who believe in material evolution.

The first result of the influence of the new scientific knowledge upon the Christian beliefs, has been to do away with the Personal God of the Bible, which the Mental Scientists have replaced by an Universal Mind. Apart the question of Personality, there are important differences between their attributes and functions. While the Christian God is the creator of the Universe, its sole arbiter according to its free-will, and its own pleasure and glory the reason for the existence of all

things, the Universal Mind has no creative powers, and has a well defined function in the control of progress, not according to its free-will, but according to the inherent potentialities of the Universe, and subject to its laws. The Christian God is an autocratic ruler, conferring favors on whom he chooses, rewarding and punishing at his pleasure, and exacting gratitude and obedience from his subjects. The Universal Mind is the executive officer of a republic, governing not according to his own desires, but according to the laws of the land, to which he owes allegiance as well as the citizens whose actions he controls.

It is well, however, to remark here that a controlling ruler is just as necessary in a republic as in an empire, and that because science has deprived the Christian God of his autocratic powers, it does not follow that the Universe is in a state of anarchy, as must believe those who accept the materialist philosophy.

As the Mental Scientist does not believe in the story of the creation, he cannot believe in the fall of man and in his rebellion against God, so that he sees no need for the sacrifice of Christ, nor believes in the divinity of Jesus, whom he cannot by any possibility accept as the son of God, and whom he can only look upon as an inspired teacher, who fulfilled an important mission, at a time when the most advanced nations had outgrown their old beliefs, and were ready to accept a new philosophy more in accord with the state of mental development they had attained.

Thus the Mental Scientist, instead of looking upon the teachings of Christ as messages direct from God, and which have to be implicitly obeyed, looks upon them as embodying the best knowledge of the times in which they were promulgated, but susceptible of further improvement.

These differences as to the conception of the nature

of God, of the mission of Christ, and the position of men here as bearing upon a future existence, constitute the chief distinctions between the beliefs of the Mental Scientists and that of the Christians.

The first difference to be noted between the Materialist and the Mental Scientist, is that the Materialist does not believe in the control of the mind. For him, mind instead of being the attribute of a substance, is the product of material combinations. In agreement with this belief, the Materialist denies both the existence of a Personal God or an Universal Mind. He finds sufficient cause for progress in an inherent force which he calls Potential Energy, and according to his belief progress does not move in any definite direction, but is subject to variations; some of these variations survive, being better adapted than others to surrounding conditions, but mind has no influence whatever on this survival in the early stages of progress. After a certain state of development has been reached, the material combinations evolve mind as a help to promote progress, precisely as later on hair was evolved by animals, as a help in their struggle for existence.

Out of that belief grows another which marks a wide difference between the Materialists and the Mental Scientists, to wit: that all progress is due to the influence of outside conditions. While the Mental Scientist must logically believe that all progress comes from the action of inside forces, the Materialist must as logically believe that all progress comes from the outside, that is from the pressure of the environment.

While as a purely theoretical speculation, it can make but little difference whether we believe that our present condition has been attained through inward control or outward pressure, it has a great practical importance in directing our efforts to promote progress.

So important it is, that in my honest opinion, the almost total failure of the acceptance of the theory of evolution, up to this time, to improve social conditions, is entirely due to this fatal mistake of those who first discovered and accepted it.

The belief that all advances are due to the pressure of outside matter modifying the environment, thus compelling new adaptations to the surroundings, is not in accord with the facts, and on that account must be barren of results.

The fact that the Mental Scientists have accepted the theory of evolution as taught by the Materialists, has led many persons, myself among the number, to believe that both would eventually unite, and accept practically the same philosophy. But better knowledge has shown me that this is an error, for the differences in their beliefs are fundamental and not to be bridged over.

One believes that progress has a definite aim and is intelligently controlled; the other believes that progress can take any possible direction, and that intelligence is a product of progress and not its controller. One believes in progress from the inside, and the other that improvement is due to the pressure of the environment.

Great as are the present differences between the Mental Scientists and the Christians, they are not fundamental, and are capable of reconciliation. Both believe in a controller of the Universe, the chief difference being in the character of this controlling power, the Christian believing God to be an autocratic ruler, while the Mental Scientist looks upon the Universal Mind as an executive officer, whose mission is simply to see that the inherent potentialities of the Universe are intelligently employed toward a definite end.

Both believe in progress from the inside, the difference between them on that question resulting from the view they each hold as to the relative position man occupies toward God. For the Christian, man is a subject, while for the Mental Scientist, man is part and parcel of the Universal Mind, and no more his subject than the free citizen of a republic is the subject of its executive officer.

The difference between these two philosophies, comes from the full acceptance by the Mental Scientists of the theory of evolution, and its application to those truths which are embodied in the Christian beliefs, and these two philosophies will undoubtedly draw closer together as the new knowledge permeates the adherents to the Christian church, and corrects the mistakes of the past.

It is not my intention, in thus contrasting the Mental Science philosophy with those which now occupy the field, either to criticize or condemn. I know full well that all systems of philosophy have their use, and that each one of them has a part to perform in the progress of the world.

For me, systems of philosophy, instead of being passports to Paradises, are simply the application of known truths to the conduct of men, and in no way differing in their construction, and in their introduction to the public as factors in social progress, from the mechanical inventions that men have adopted from time to time, induced to it by the expectation of increasing their material prosperity. Both have the same end in view, the increase of human happiness, and both are built upon past knowledge, and seek to improve and not to destroy.

From my standpoint, those persons who, believing that they have discovered a better explanation of the

natural phenomena than the one which has been accepted up to this time, go about denouncing the old explanation, act as foolishly as a man would, who wanting to introduce mowing machines, would make it his business to abuse the old fashioned scythe. The old mowing blade has done useful work in its time, and is yet a very useful tool under certain conditions, which does not prevent the fact that agriculture becomes a much more profitable and satisfactory avocation through the introduction of the mowing machine.

But if it is foolish to abuse, it is right to contrast the efficiency of the two systems, and to point out the possibilities offered by the different philosophies, and it is to help those who will read this book to understand, not only what Mental Science is expected to do, but on what the claim is based, that I have thought it best to present this contrast here.

With this help, my readers will readily see that the Mental Scientists will use methods entirely different to secure happiness from those followed until now by the Christians and the Materialists, and that they have a right to expect much better results.

There is another point of resemblance between a system of philosophy and a mechanical invention, that will explain my object in writing this book. The benefit which may accrue to any one—even the discoverer—by the introduction of either a new philosophy or a new mechanical invention, depends upon the extent to which they are accepted by the general public, and made operative as a factor in general prosperity. If the man who discovered the use of steam as a generator of force, had kept his secret to himself, neither he nor his descendants would ever have travelled on a railroad or bought calico at five cents a yard.

The same is true as regards Mental Science. The best thing which those who believe in it can do for

their own happiness, is to diffuse the knowledge as far and as fast as possible.

There are many workers in this field, each one adapted to teach a special class of people, and this book is intended for circulation among those persons whose turn of mind inclines to accept knowledge in the form in which I am qualified to present it to the public.

CHAPTER II.

.WHAT WILL IT DO FOR US ?

After briefly stating what is Mental Science, and contrasting it with Christianity and Materialism, the next question I want to treat is: What results can we expect if we accept its teachings as a guide for our actions?

To answer this question, I must first explain what I consider the objective point of all actions, and the means by which the desired results can be attained.

The objective point of the actions of all sentient beings—man included—is a succession of pleasant sensations, which sociologists claim to be the true definition of happiness. That all men desire to be happy is a statement which requires no proof, but which will bear considerable study, and I shall make happiness the subject of my next chapter. For the present I simply make the statement that what all the world is seeking for is an increase of happiness.

The means through which men seek to increase their happiness is by an improvement in conduct, giving to the word "conduct" its broadest scientific meaning, which is: the control of all forms of actions.

Then if the increase of happiness depends upon the

improvement of conduct, the next question is: Upon what does the improvement of conduct depend? and the answer to that question is, upon the improvement of character. Thus we find that the question of an increase of happiness resolves itself into a question as to how we can best improve our character.

This is the final question, that Mental Science, answers very differently from the other philosophies, and it is upon the practical results which will follow from the teachings of Mental Science, that will depend its general acceptance by mankind. If they furnish the right clue to the improvement of character, so as to be followed by an improvement in conduct, and an increase of happiness, Mental Science will be eagerly accepted by those who stand in the vanguard of social progress, but if its claims are false, and its teachings are not followed by the desired results, it will quickly die out to make room for something better.

The importance of finding the right clue for the solution of any problem, can easily be made plain to my readers.

Has any of them ever tried to straighten out a tangled skein of thread? If they have, they know that so long as they pulled here and there, wherever a thread seemed to detach itself from the tangled mass, the task was a hopeless one; for they found that after a certain amount of pulling had been done, it had only tightened the knots, and made the task a more difficult one. But if they once got hold of the end of the thread—the clue—by carefully following it, and disentangling each snarl as they got to it, the straightening out of the thread became only a question of time.

The world has seen what the finding of the right clue will do for science, in the solution in the past of the problems that relate to astronomy. So long as

astronomers held to the idea that the sun revolved around the earth, the more they investigated the more difficult became the problem, and the worse tangle they got into, but when they accepted the idea that it was the earth which moved, it gave them the right clue, and while it did not solve all the problems in astronomy, it solved many, and placed the astronomers in a position that will enable them in due time to solve all those within the scope of their observations.

What then is this clue which will enable Mental Scientists to improve their character faster than can be done by the followers of other philosophies? It is that the improvement of character does not depend upon obedience to commands, or upon the pressure of the environment, but upon the development of the individual mind.

The advent of Mental Science means that some persons are ready to make as regards to conduct, a declaration of independence, similar in spirit to the one made as regards to politics over one hundred years ago, by the men who announced to the world the then new political doctrine, that "governments derive their just powers from the consent of the governed".

Let us first see what this new declaration of independence rests upon.

According to Mental Science, man instead of being a created being, is an individualized part of the Universal Mind, which means that he possesses all the attributes in kind, but not in degree, in which they are possessed by the Universal Mind.

To make clear to my readers the significance of this assertion, let me compare the Universal Mind to the sea, and the individualized mind of man to a small pool of sea water by the shore. The water in both has the same attributes, and yet the sea, on account of its greater size, can do many things which cannot be done

by the pool. The sea can float a vessel, the pool can only float a small stick; the sea can furnish a living place for a whale, the pool can hardly support a small fish; the wind can raise waves on the sea, but only a ripple on the pool. Those are all differences in degree, and not in kind, and the water of the sea can claim no superiority over the water of the pool. All that can be said is that the sea occupies more space, and plays a larger part in the evolutionary process, but both are equally integral and necessary parts of our planet.

If this is a correct representation of the relations which exist between the Universal Mind and man, it is evident that man possesses all the attributes of the Universal Mind, and one of these attributes, the most important of all because it is the highest attribute of mind, is the power of control.

If man possesses this power of control, on what can he exercise it? This question is answered in the first chapter, but I repeat the answer here, because it is the key to the whole position of Mental Science.

Man's sphere of control is, first his own physical organism, which he himself constructs for a dwelling place for his mind while individualized, and second, as much of his environment as he can take possession of for his own enjoyment.

It is upon this belief in special spheres of control that the Mental Scientist bases his declaration of independence, and he claims that in so doing he is only making use of a privilege that belongs to all other sentient beings, plants as well as animals. All, he says, are individualized minds, the builders of their own physical organism, and possessing the right to secure as much of their environment as can contribute to their own enjoyment.

This principle of independent control, and of a continuous struggle for a portion of the environment—the

struggle for existence of the Materialists—is so far as animals and plants are concerned, fully believed in by all persons who are somewhat acquainted with biology. No educated person would deny that their growth is due to some power inherent in the seed, which controls and directs the assimilation of the elements out of which they construct their physical organism; and those persons who believe in the control of mind over matter, will readily acknowledge that it is the mind within the seed which constitutes this inherent power.

And no believer in evolution through the power of the mind, but what will grant that what is true of plants and animals, must be also true of men; that they build their own physical organism, and that the controlling power is the individualized mind, which works according to its inherited knowledge and the conditions of its environment.

But for reasons connected with the advance of civilization, and which I do not care to go into now, this belief in independent control in plants, animals and infants, has been replaced in men by a belief in the need of an outside control to regulate their relations to each other, and right conduct has been made to depend on obedience and not on character.

To accomplish this result two statements have been made, both due to man's ignorance, and probably honestly held by those who made them, but which being false, gave unsatisfactory results. The first is that man is a created being, and owes obedience to his creator, and the other, that there is another existence, where our happiness or misery will depend on our obedience here to the will of our creator. By those means man was robbed of the control of his conduct, which was given to a supposed superior power.

The denial of a creator is in itself a declaration of independence, and if the Mental Scientists stopped

there they would in no way differ from the Materialists, but there is this great difference that while the Materialists are satisfied to declare their independence from the control of a creator, they do not propose to replace it except by the pressure of outside forces, while the Mental Scientists acknowledge the control of the mind, and claim a share of that control for themselves.

So far as the claim of the Mental Scientists to the control of their physical organism, and to a portion of their environment is concerned, it is only a logical deduction of the belief that mind controls matter, and that the mind of man is the architect of his own physical organism. They rightly argue that if the mind of the foetus is competent to recognize the conditions of its surroundings, and to appropriate the elements of growth furnished by its mother, placing them in their proper relations to build an efficient physical organism, the same mind must, after the child is born and has grown to man's estate, be competent to recognize the conditions of his surroundings, and appropriate such elements he needs for a satisfactory existence. And if the career of the individualized mind upon the earth is not as satisfactory as conditions permit, it is its own fault, for either he does not know how, or he is afraid to use his own inherent privileges.

The Mental Scientist then looks for the desired improvement, neither like the Christian to a better understanding or a more perfect obedience to God's commands, nor like the Materialist to the slow change in the environment, but in the improvement of self, and he claims that this change in belief is the logical result of our increased knowledge of biology. Otherwise we must believe that laws which we recognize as operative in the growth of plants, in the lives of animals, and in the early development of men, cease to be operative

at a later stage, and do not control the march of social progress.

Having thus briefly explained the arguments upon which the Mental Scientists rely when making their declaration of independence, I want to formulate this declaration in the following words: Henceforth we, who have accepted the teachings of the philosophy of Mental Science, take the control of our conduct in our own hands, and fully accept the responsibility for the success or failure of our lives.

This declaration does not mean that we claim to be independent from our surroundings or that we can act regardless of the wishes of others, but it means that so far as our own conduct is concerned we will control it ourselves, and that in so doing we assume the full responsibility for the result of our actions.

And here I can do no better, to explain the position in which this declaration will place the Mental Scientists, than to point out its analogy with the declaration of political independence made by the American colonists in 1776. Before that time, the colonists looked for their success to the control of the English king and parliament, and also any bad result which followed the working of their laws, could be excused on the plea that the laws were not of their own making. But when they declared themselves free and independent, that excuse was taken from them, and they had to bear the responsibility for their own mistakes. It did not free them from political complications with other nations, but threw the responsibility for these relations upon them; it did not increase their freedom as to their relations with others, but it gave them the freedom to regulate these relations themselves.

They decided and announced to the world that they had been politically dependent long enough, and that

henceforth they would manage their own political affairs; and in the same way Mental Scientists decide and announce to the world that they have submitted to outside forces long enough, and that henceforth they will, to the extent of their ability, control their conduct themselves.

The colonists, by resting their declaration of independence upon the inherent political rights of men, ought to have recognized that logically the same rights belong to all men. That they did not apply it to the negroes, and that to-day their descendants do not apply it but to few women, and prevent by force the inhabitants of their new possessions from exercising it, only shows how prone men are to refuse to others the right they claim for themselves.

I hope that Mental Scientists will guard against this failing, and will recognize that their declaration carries with it the obligation to respect the right of all persons to the control of their own conduct, and that they will acquire the reputation of being a class of people who not only assert their own independence, but are ready to grant it to others.

When this logical result of the Mental Science philosophy will have sufficiently permeated the majority of the citizens so as to change the spirit of our laws, we will have a nation of really free men and women, a thing which is not possible with the present philosophical beliefs.

How great a benefit this change will prove to mankind, experience alone can tell, but it can safely be prophesied that it will do as much for human happiness, as is being now done by the spread of the belief in the inherent right of all individuals to participate in the political control of the nation.

The declaration of independence of the Mental Sci-

entists carries with it other important logical deductions.

One of them is that in assuming full responsibility for our own acts, we at the same time release ourselves of responsibility for the acts of others. Independence and responsibility always go together. If others are responsible for us, they must, in common justice, be empowered to control our conduct, otherwise their responsibility is a dead letter. In the same way, if we are responsible for the happiness of others, we must control their conduct, which means that we must deny them the independence we claim for us.

The present teachings, that we are our brothers' keepers, and responsible for their happiness here, and their salvation in a future existence, which is a fundamental tenet of the Christian church, is entirely logical for those who believe in creation, and that success is the result of the special blessing of God, because the same God who gave to whom he pleased the knowledge of the way of salvation, imposed upon them at the same time the task of carrying the glad tidings to all nations; and in the same way, when God specially blessed a man with worldly wealth, he at the same time imposed upon him the duty of dividing his wealth with those less well favored, and made him responsible for the fulfilment of this task.

But for those who accept the Mental Science philosophy, there is no power which can fasten upon them the responsibility for the success or happiness of any other person. They hold that all men are endowed with all the powers necessary to rightly control their conduct, and that if they fail to draw to themselves a sufficient share of their environment to minister to their happiness, they have simply failed to make a proper use of their own powers.

The knowledge of the solidarity of interests of all

men, or the sympathetic feeling that we have for all sentient creatures, may induce us to give other persons a helping hand, but Mental Scientists will not do it because it is their duty, or because they are responsible for others, but because they are happier in the doing of it.

Another logical deduction of this declaration of independence, is that in ceasing to acknowledge the right of a Personal God to the control of our lives, we must at the same time cease to look for a reward in a future world.

The Christian has a right to look for this reward. He is in the position of the son of a wealthy man, who is told by his father that if he conducts himself in obedience to his commands, he will give him part of his wealth at some future time. So long as the son believes that the wealth he will thus receive will repay him for the surrender of the control of his conduct, he has a right to expect a share of his father's wealth, but the day that he declares his independence of his father's control, and decides that he will live his own life regardless of his father's commands, he forfeits his claim to his father's wealth.

This we all understand, but there are in this world yet millions of people who believe that they can both eat their cake and keep it. This is a mistake I would earnestly warn Mental Scientists from making.

Of all unhealthy influences upon character, there is probably none worse than what is called waiting to step in a dead man's shoes, and that is precisely the influence which is at work on those who believe that the future will furnish them with better conditions for securing happiness than those which exist now. It is all waiting for dead men's shoes. And whether we believe that this improvement in external conditions will take place here through a change of circumstances,

such as the falling heir to wealth, or an increase of salary, or that it will take place in a future existence, the result is precisely the same; it exerts a baneful influence upon our character to the extent that it induces to depend on outside circumstances and not on ourselves for improvement in our conditions.

To decide that we will enjoy the present, and not wait for a change of circumstances, does not mean that we surrender the expectation that the future will bring some improvement in our environment. So far as this world is concerned, present enjoyment is enhanced by the thought that every act of ours is so directed as to increase the possibilities of future enjoyment, and as regards a future existence, if we accept the comparison I made of our relation to the controller of a future existence to that of a son to his father, I think that a right-minded father will be much more likely to give a part of his wealth to the son who has asserted his independence and made a success of his life, than to the worthless son who fawned upon him in the hope of getting some of his wealth.

The idea that to please God, and to secure eternal happiness, we must humble ourselves before him, and renounce all our independence of character, is a remnant of old times when men were enslaved by their political rulers, and believed that the same methods by which they courted favors from their earthly potentate, had to be used to secure favors from their heavenly ruler.

Let the Mental Scientist when he makes his declaration of independence, make it without reservation, *and let it be the honest expression of his inward strength.* Let him take the control of his whole life into his own hands, and let go the control of the life of others; let him assume the full responsibility for the success of

his life, and cease to feel responsible for the success of others, and let him live here precisely as if there was no future existence. And when he will have accomplished the change in the aims of his conduct that is implied by his declaration of independence, he will find that it taxes all his powers to so develop himself as to make the most of this life, and that he has no time left to make special preparation for a future existence, or to devote to correcting the mistakes made by others.

CHAPTER III.

HAPPINESS.

There are two errors in regard to happiness that will have to be eradicated before any marked progress can be made in its pursuit. The first is that the attainment of happiness is not controlled by natural laws, but is due to causes beyond our control, and the other is that happiness is not a subject of legitimate pursuit.

The position of progressive persons upon the question of happiness seems to me somewhat incongruous. Free-thinkers—and I do not mean by that term only atheists, but all those persons who feel free to investigate all natural phenomena without fear to displease God—are prone to argue that because they have lost all fear of punishment in a future existence, their position is preferable to that of the Christian. Now as a matter of fact, the Christian belief not only allays all their fears as to their condition in the future, but gives them a hope of eternal happiness which cannot be possessed by the free-thinker, so that so far as a future life is concerned, the advantage is not with him but with the

Christian believers. The question then, of which position is preferable, that of the Christian or of the free-thinker, must not be decided by the free-thinker by its relation to a future existence, but by its relation to an increase of happiness in this world.

This is the view I did take when I gave up the Bible as a guide to conduct. I did not surrender it on account of its mistakes in astronomy or geology, but because having lost my interest in a future existence, I found that the teachings of the Bible, when studied in relation to success in this world, were just as erroneous as its teachings upon scientific knowledge, and that they would never lead me to the increase of happiness I was striving for.

I then recognized the need of study in new lines, and commenced to investigate with the special purpose in view of finding how we can increase our happiness already in this world, and having a natural desire to come in touch with persons likewise actuated. I commenced, some twenty years ago, the publication of a small monthly magazine called *The Sociologist*, devoted to the increase of the knowledge of the natural laws that control human happiness.

It did not take me very long to find that but few persons were interested in those studies. The few progressive individuals who had given the subject of happiness any thought, held that it was best attained by those who made no attempt to secure it, and that it came and went without any cause we could ascertain. But I found also that the largest number of persons who leave the ranks of the Christians are perfectly indifferent to any new knowledge that might increase their happiness, and make no attempt whatever to obtain it.

The conclusion was then forced upon me, and nearly twenty years of observation has confirmed it, that this

indifference is due to a belief that there are no natural laws that control the attainment of happiness. Surely intelligent persons who have given up the belief in the Christian paradise and the fear of hell, if they believed that there are natural laws, the knowledge of which would enable them to increase their happiness, they would certainly make some attempt to get acquainted with them.

As I see it, the pursuit of happiness is now in the same stage that was the pursuit of health some hundred years ago. Then health was thought to be due to causes but little under human control, and no one realized that sickness and pestilence were the results of the violation of hygienic and sanitary laws.

Now that the knowledge of the laws of hygiene has somewhat permeated the most intelligent portion of society, we have a growing interest in their study, and probably the same result will follow the diffusion of the knowledge that an increase of happiness comes from obedience to certain natural laws.

The failure to consider happiness as the subject of legitimate pursuit, is partly due to religious beliefs, but also to the popular ignorance as to the fundamental difference which exists between the pursuit of happiness and the pursuit of pleasure.

The influence of false religious beliefs is fast passing away, and the number of persons who believe that the attainment of earthly happiness is displeasing to God is steadily decreasing; and the idea that the pursuit of happiness and pleasure are identical will also disappear, when better knowledge will teach that pleasure being transient in its nature, is usually enjoyed at the expense of our faculties, while happiness cannot be permanent except through the best development of all our faculties.

It is very clear to me that so long as the overwhelming majority of the people believes that the attainment of happiness is the result of accident, and not of the working of infallible laws, and also that we must excuse ourselves to our fellow-men for following that line of conduct which increases our happiness, no progress in social happiness worthy of the name can be expected.

One result of the acceptance of the Mental Science philosophy, will be to place its followers in that attitude of mind where they will be inclined to surrender these errors, and Mental Scientists will be among the first to claim the right to happiness here, regardless of the opinion of their fellow-men, and their recognition of the fact that this is a world of law will help them to understand that happiness can only be attained by obedience to its laws.

Observation has shown me that a belief in the Mental Science philosophy will not, of itself, overthrow these errors, but that it leads to that line of reasoning which, in due time, will eradicate them.

The subject of happiness is too large to fully discuss in this book, especially as I have written somewhat at length upon it in *Studies in Sociology*, and all I will do here will be to briefly show, first that there is a law of happiness, and next why it is a legitimate pursuit, and needs no excuse at our hands.

The philosophy which is built upon the attainment of happiness, rests upon one fundamental fact, which, in these days of dogmas, revelations, and occult communications, is not easily accepted, even by the majority of the educated classes of society. This fundamental fact is, that there is one phenomenon alone which proves itself, and that is the phenomenon of sensation. In that one thing alone can we trust the evidence of

our senses, for even the flatness of the earth, and the motion of the sun, which seemed self-evident truths to our ancestors, have proved, upon better knowledge, to be beliefs founded upon optical illusions.

We all know, without arguments, that we have sensations and that some of these are pleasant and the object of desire, and that others are unpleasant and undesirable. These sensations are the attributes of all sentient beings, of the lower forms of organized life as well as of men, and when we study the laws of conduct without prejudice, we quickly recognize that the desire to increase pleasant sensations, and to avoid unpleasant ones, is that which controls all forms of conduct. In this fundamental fact we have a solid basis, and the only one on which can be built a correct system of philosophy.

The scientific definition of happiness is: "A state of continuous pleasant sensations", and the pursuit of happiness means the efforts we make to increase the number of pleasant sensations, and to decrease the number of unpleasant ones.

Let me compare here happiness to melody. The definition of melody is: "An agreeable succession of sounds a succession of sounds regulated and modulated to please the ear".

How many of my readers have ever thought, when they listened to some famous opera, that the beautiful melody is composed of single sounds, insignificant in themselves, but capable of infinite combinations?

That which applies to melody is also true of happiness, and that which seekers after happiness are aiming at, is how to increase the number of pleasant sensations, and also how to so combine them that their power to confer happiness may be enhanced.

By comparing the attainment of happiness to the increase of melody, the error of saying that it is not

subject to laws, but the result of accident, is easily recognized. What would we think of the man who should say that because the frogs croak, while birds sing, melody is a thing of accident?

It takes a certain degree of development before we can recognize that there are laws of melody, and their knowledge is beyond the capacity of the animals and of the undeveloped men. In the same way, it takes a certain degree of development to recognize that there are laws of happiness, and that is the development that is being slowly attained by Mental Scientists.

When a sufficient number of persons will have attained that degree of development which will enable them to discover the social as well as the individual laws which control happiness, they will then begin to formulate them, and to practice them, and will reap the benefits their knowledge can confer.

And in those days, we will no longer see intelligent men and women devoting large amounts of time and money to the acquisition of knowledge that is of little practical value to them, while they utterly neglect the acquisition of the most important knowledge that can come in their possession.

In writing of the legitimacy of the pursuit of happiness, I must first explain what I mean by the term, and I can best do it by quoting the proverb: "All is fair in love and war". This means that love and war are now recognized as legitimate pursuits, which "legalize" all means used in their attainment. Acts which would be bitterly condemned in time of peace, are not only condoned, but approved in time of war, because it is held that the end justifies the means.

The man who understands the working of the law of evolution will no longer say: "All is fair in love and war", but will say: "All is fair in the pursuit of happi-

ness". There is, however, one important difference that will follow from this change in belief, and it is that while in love and war, often very foul means lead to success, none but the best of means will insure success in the pursuit of happiness. Success in one case is attained by competitive methods, while in the other it is attained by the establishment of harmonious relations.

With this understanding of the meaning of the phrase the legitimacy of the pursuit of happiness, I claim that its truthfulness can only be appreciated by those persons who have a correct idea of the working of the law of evolution, and of the part played by man in the evolutionary process, and on that account I must explain my views on the subject.

The word evolution is now scientifically used to denote the constant changes which are taking place in our environment, but yet very few persons understand in what these changes really consist, and how they are effected.

I hold that evolution is effected by the mind substance seizing upon matter—atoms—and building them into combinations, these combinations becoming more and more complex as the work of evolution advances. Furthermore I hold that the form these combinations take are not due to the design of a Personal God, or to the desires of an Universal Mind, but is due to a potentiality inherent in the Universe, co-existent with all the attributes of the mind. Thus I claim that to force, heat, motion, sensation and knowledge, which I claim to all be attributes of the mind substance, we must add potentiality. The logical deduction of this statement is, that even when this earth was in the nebulous stage, it then contained the potentiality of all the combinations which have already taken place, and that it now contains the potentiality of all future combinations.

Scientists divide these combinations into two different classes, natural and artificial. I think it would be more in accord with the philosophy of Mental Science to call them unconscious and conscious combinations, but I shall use the words natural and artificial as more in accord with the nomenclature of the day.

Natural combinations are those which are effected without the help of conscious intelligence, and comprise all that which we call the natural resources of the earth, man included. But when rocks, plants, animals and men had been thus unconsciously evolved, the potentiality of combinations was very far from being exhausted. A new influence, however, had to be called out, that these further combinations might be evolved. This new influence was found, not in man who was already in existence, but in the development in man of a greater capacity for feeling and knowing, which was accomplished by increasing his ability to store mind substance in the brain. Increased capacity to experience new sensations created desires unknown to other animals, and increased capacity for memory enabled him to satisfy those desires.

In obedience to these desires, and with the help of the newly acquired memory, man began to consciously combine natural resources into artificial combinations, such as clothes, houses, tools, etc., and the work of civilization was begun, and has been continued ever since, and will be kept up until every possible combination has been effected.

According to this theory, man has not been evolved for the glory of God, or for man's own happiness, but as a necessary agent of civilization; and happiness, instead of being due, as is taught by the Christian, to selfish personal gratification, is really the reward of work well done, and the efficient incentive to progress.

Thus the pursuit of happiness becomes not only jus-

tifiable, but legitimate and obligatory, and being justifiable in itself, it justifies all the means used in its attainment.

When this truth shall have been sufficiently recognized, the popular attitude toward the pursuit of happiness will change, just as it is slowly changing in regard to the pursuit of health. To-day, the pursuit of health is regarded as sufficient justification for the doing of many things, which would not have been so considered one hundred years ago, and so, in time, the pursuit of happiness will be regarded as sufficient justification for acts which it would not justify now, even in the minds of progressive people.

Let the Mental Scientist impress upon himself that man has not only a right, but that it is his duty to himself and society, to secure all the happiness within his reach, because it is only by the amount of personal happiness he can secure that he can measure the value of his work as a factor in civilization; the reward being apportioned, under laws that can be easily ascertained, according to the value of the work accomplished.

I say advisedly all the happiness we can secure, because the solidarity of mankind is such, that individual happiness is not only dependent upon individual conduct, but upon social conduct as well.

We all have, however, a specific part of the Universe under our individual control, amply sufficient to secure us a moderate amount of happiness, and it is out of that portion that we must extract all possible happiness; a thing now done by but few persons.

According to my philosophy of life, it is a mistake for us to complain of the obstacles placed by social ignorance to the pursuit of individual happiness; our time is better employed when we strive to make better use of the means for personal happiness which are now under our control.

Before I close this chapter, I want to say that there is no royal road to happiness, but that it must be secured through our own exertions, controlled intelligently by knowledge acquired by careful investigation. The failure of most persons to secure even the moderate amount within their reach, is due to the fundamental mistake pointed at in the beginning of this chapter, that its pursuit is not controlled by natural laws.

As a result of this belief, happiness is thought to reside in our environment, instead of knowing that it resides in ourselves, and is called out by our environment. As a means to help my readers to understand the nature of the mistake made, I quote here a short paragraph from *Studies in Sociology*, where, as I said before, I have treated the subject of the pursuit of happiness at length.

"This too prevalent idea, that to-morrow's facilities for happiness will be greater than they are to-day, is due to a mistake as to the true cause of happiness. It is due to the intelligent use of all our faculties, and not to the material upon which we exercise them; it is inherent in ourselves and not in the things outside of us, and it is our task to call out every day as much of happiness as is possible with the material within our reach. The power to enjoy, as everything else, grows by use, and the more we enjoy to-day, the more we can enjoy to-morrow. The way to achieve happiness is to learn to be happy, to learn how to make the most of the facilities for enjoyment within our reach to-day, and to so order our lives that to-morrow shall offer us better facilities for enjoyment."

The two mistakes hinted at in this paragraph, that the enjoyment of happiness can be put off to another day, and that it exists in outside material and not in ourselves, are fatal to any attempt for the increase of happiness, and yet they control the lives of even the most intelligent men and women of our day.

The present knowledge of the pursuit of happiness is entirely empirical, that is, it is based upon the past experience of the race, which having failed to secure happiness up to this time, cannot furnish any safe guide for the present. Those persons who desire to make some progress in that direction must study the subject scientifically, that is they must recognize that it comes under the realm of natural laws, and they must find out what these laws are, and when found, must take them as a guide for their actions.

CHAPTER IV.

CHARACTER.

It will be evident to those of my readers who possess a logical mind, that is who know how to trace effect from cause, that if the theory of progress that I have explained in the last chapter is correct, the attainment of happiness must be, not only the chief aim, but the sole aim, of the actions of men.

If man is an agent of civilization, and if the only way in which he can judge of the quality of his work is from the size of the reward he receives for its accomplishment, then it is clear that the larger the reward, the better work he knows he is doing. And as the limitation of our minds prevents us from judging of the quality of our work, that is of its usefulness as a factor in civilization, we must fall back entirely upon the attainment of happiness for a guide to our conduct.

I will state here, for the benefit of the numerous persons who find it difficult to give up the belief in which they have been raised, and to accept the legitimacy of the pursuit of happiness, and who claim that man

ought to have a higher aim in life than the pursuit of personal happiness, that if they will study the law of happiness scientifically, and not empirically, they will find that the attainment of happiness and the development of the higher faculties are reciprocal processes, and that we cannot seek for the attainment of all the happiness within our reach, without at the same time seeking to satisfy the highest ideals of which we are capable.

This book is written for the benefit of those who believe in this theory, and who desire to make the pursuit of happiness the aim of their lives, feeling confident that their success will be in accord with the object of their existence and with the real progress of society.

I have stated in a former chapter that the superiority of Mental Science over the philosophies by which it has been preceded, is due to its furnishing a better answer to the question: How can we improve our character?

In answering this question from the Mental Scientist standpoint, I will first show the relation of character to happiness, next explain what is character, and last show how we can improve it.

Happiness depends on conduct. Not upon conduct as the word is usually understood, but upon the sum total of our actions. As a matter of fact, notwithstanding the teachings of many Mental Scientists, happiness depends more upon past than upon present conduct. Our lives are a resultant of an innumerable number of actions, reaching out in the past even beyond our own individual existence, each one of these actions being a cause the effects of which extend to the present.

Present conduct is important for two well defined reasons. First because it largely controls future happi-

ness, every present act controlling future results, and second, because it enables us to enjoy all the present happiness possible under present conditions. While we cannot change these conditions, which are determined by past conduct, we can use them to the best advantage for the present.

But conduct depends upon character. We are not free to act as we please, but we always act in the manner which our character directs.

What then is this character, which thus controls our actions, and through them the attainment of happiness?

Character is the visible or outward expression of the attributes of our mind.

The Mental Scientists must give to the word character a much wider meaning than it has received until now. As he believes that mind permeates his whole structure, manifesting itself intellectually, emotionally and physically, he must also believe that character not only expresses his intellectual, but his emotional and physical powers.

Just as the word conduct must embrace all possible actions, so the word character must embrace the expression of every attribute of the mind. Should we believe otherwise, it would mean that there are actions without use or result, and attributes of the mind that do not express themselves outwardly.

If this is correct, then the improvement of character depends upon the improvement of the individual mind, for if character is the outward expression of the mind, whatever improves the mind must express itself in an improvement in character.

This is the contention of the Mental Scientists, and they claim that the improvement of the individual alone furnishes the key to the improvement of society. They further claim that their philosophy is based on

actual facts, and can be substantiated step by step. Improvement of the mind results in improvement of character, improvement in character causes improvement in conduct, which is followed by an increase of individual and social happiness.

In this progressive process, while the improvement of the mind constitutes the initial change, entailing a series of obligatory results, the desire for an increase of happiness furnishes the only incentive to improvement. The desire for pleasant sensations, and the dislike of unpleasant ones, is a natural law as real and imperative as the law of attraction and repulsion. In fact, the attraction of pleasant sensations, and the repulsion of unpleasant ones, is only the development in sentient organisms of the law of attraction and repulsion in less complex combinations.

Improvement of the mind means the improvement of character, but it is through character that we become cognizant of the qualities of the mind.

All things are judged by their results, and this holds true in the improvement of the mind. We judge, for instance, of the ability of an architect to do satisfactory work, not by what he says about himself, or what he thinks about himself, but by the quality of his plans, which are the outward expression of his professional ability, just as our character is the outward expression of the attributes of our mind. We must then study our character if we would know in what directions we must work for the improvement of our mind. I take it for granted that there is no Mental Scientist but what recognizes that, however far he may have progressed, there is yet room for improvement.

Character is the expression of the attributes of the mind, but these attributes have very different functions.

I shall in this book divide these attributes into two well defined classes, manifesting themselves as intellectual and physical character, and shall devote two separate chapters to their study, and in this chapter will confine my remarks to those questions that apply to character in general.

I will say here, however, that the quality of our intellectual character depends upon our knowledge, and of our physical character upon health and self-control. The more we know and the more correct is our knowledge, and the better is the quality of our intellectual character; and the better our health and the more perfect control our integral organism has acquired over its subordinate organisms, the better is the quality of our physical character.

There is a continuous improvement of the character of individuals, which can be divided into unconscious and conscious improvement.

Unconscious improvement is due to the unconscious diffusion of knowledge, and to the continuous efforts of society to make practical use of this knowledge, resulting in an increase of self-control.

The superiority of the civilized races is due to their superiority in knowledge and self-control, that is of character, and not, as so many persons suppose, to a superiority in equipment for purposes of war, transportation or production. Uncivilized races lack the character which would enable them to make use of the appliances of civilization if they were in their possession.

This unconscious improvement of character is not under conscious control. It follows the same lines as all unconscious progress, and is due to the working of natural forces, acting under the control of the Universal Mind.

But just as unconscious natural combinations were supplemented in due time by conscious artificial ones, so the time also comes when unconscious improvement of character is supplemented by conscious improvement; and in this work Mental Science will bear an important part, both in showing how it can best be effected, and in furnishing us with a sufficient inducement.

The incentives to improvement of character, furnished by the Christian religion, have about done their work. Faith in its dogmas, which led to efforts to please God, and thankfulness for the sacrifice of Christ, are daily losing their influence, and are no longer the incentives to improvement they have been in the past. Materialism is chiefly concerned with the increase of knowledge, and has nothing to say about the increase of self-control. Its contention is that the mind of man is a product of the physical organism, and it would be the height of absurdity for it to teach, that progress can be promoted by placing the physical organism under the control of the mind it has itself evolved. It would be equivalent to teaching that the created can control the creator.

But the teachings of Mental Science are in direct line with the improvement of character. It teaches that all the knowledge we acquire is an instrument in our possession which the mind must transfer to the physical organism, before it becomes available to increase the number of our pleasant sensations.

The position of the Mental Scientist is first, acquire knowledge, and next, compel your physical organism to make practical use of it. This is a conscious process, resulting in a conscious improvement of character, and is only within the reach of those persons who have attained a sufficient degree of mental development.

The belief which to-day is so common, and which is

due to the wave of materialism which has swept over the educated world, that knowledge pure and simple, poured into the brain in much larger amounts than can possibly be digested, and largely forgotten as soon as learned, can be an efficient factor in social progress, is a great mistake, and to it is due the failure of the teachings of the material evolutionists in increasing the happiness of mankind.

There has been in the last fifty years, not only a great increase in the amount of knowledge, but what is yet more important, much error has been replaced by reliable truths, but the largest part of this knowledge has only reached the brain, and has never been put in practice by those who claim to be controlled by it. The difference between believers in evolution, and believers in creation, like the difference between members of the church and persons outside of it, is purely theoretical, and in no way a practical one.

It may be possible, for all I know, that as the Christian claims, the simple fact that a man says he believes in the sacrifice of Christ, and is willing to accept his soul's salvation at his hands, will secure to him an eternity of happiness, but I know that a man may claim to believe in evolution, and even argue learnedly on the folly of a belief in creation, but unless this belief has changed his character, and through his character modified his conduct, it will have no power to increase his happiness in this world.

The new knowledge furnished by the evolution theory possesses great potentialities to increase happiness, but like a seed that is never planted, this potentiality has no value until it is given practical results.

The diffusion of knowledge, with all the modern facilities, takes place now quite rapidly, but the improvement of character which is necessary before this knowledge can become effective, is yet a very slow

process, and this explains the slow march of social progress. Probably the modification of character increases in speed with the development of individuals, but no quick advance will be made until the majority of the citizens reach that stage where they become conscious that their character needs improvement.

For the improvement of character can only be carried on by each individual for himself, and like the process of digestion cannot be performed by another. It is the result of inward desires which constitute the incentives to self-improvement. It is these natural incentives that Mental Science recognizes, and brings to the notice of its adherents.

The incentives urged by the Mental Scientists are in sharp contrast to those depended upon by the Christians. According to the doctrine of creation, obedience to the will of God, and acceptance of the sacrifice of Christ, are to be rewarded in heaven, but the reward has nothing to do with the improvement of character, for a weak man's chances of salvation—future happiness—are just as good as those of a man of determination, and a thief's prospects of entering paradise are just as good as those of an honest man. Whatever improvement of character the Christian dogmas teach, the inducement they offer is the desire to please God, and not the increase of earthly or heavenly happiness.

On the other hand, Mental Science teaches, and that in no uncertain way, that not only every advance in the improvement of character is sure to be followed by an increase of happiness, but that it is the only process by which it can be increased.

Thus the teachings of Mental Science urge every individual to strive for self-improvement of character, by appealing to the strongest motive that can influence men, and proves its position by the actual experience of every man, woman or child in the land.

And now I will explain in what consists the difference between Intellectual and Physical Character, and also the difference in their functions, for it is knowledge of importance to us whenever we enter upon a course of conscious self-improvement.

This difference between these two kinds of character is recognized in popular speech; thus we say of a man that he is physically courageous, but that morally he is a coward. The appellations, moral and physical, used in common speech, are a remnant of the belief that mind existed only in the brain, which was alone capable of morality, and thus the man who was not afraid to express the thoughts of his brain, but who shrunk from bodily pain, was called morally courageous and physically a coward.

More correct knowledge has taught us better. Mind permeates the whole organism, the limbs as well as the brain, and no distinction can be made between them upon the ground of morality, a defect in the subordinate organisms having just as baneful results upon human happiness as a defect of the brain—which is the only true test of immorality.

The difference which exists in that man is a difference in the quality of the instruments through which the mind finds its outward expression. The attributes of that part of our mind which controls the brain express themselves through our intellectual character, while those which control our subordinate organisms express themselves outwardly as physical character.

The distinction between these two parts of our mind is well marked, as well as between the instruments through which they work. The function of that part of our mind which dwells in our brain is to collect knowledge, store it, and use it to control the actions of our subordinate organisms, and it uses the brain with its extended ramification of nerves, for that purpose;

the function of that part of the mind which dwells in the subordinate organisms is to use them to execute the orders of the brain, by so acting upon our surroundings as to give practical results to the knowledge in our possession.

If these statements are correct, then it is clear that the quality of our intellectual character depends upon the amount and accuracy of the knowledge stored in our brain, but that this knowledge is useless to us unless it can be made operative through the subordinate organisms, which can be done only if they are under good control and in good working condition; and thus the quality of our physical character depends upon our health and upon the degree of training to which the subordinate organisms have been subjected by that part of the mind located in the brain.

To make clear to my readers the importance of the improvement of the physical character keeping pace with the improvement of our intellectual character, so that our increased knowledge may be made effective for the increase of our happiness, I will compare character to an instrument.

An axe, for example, is shaped according to the degree of knowledge attained by the manufacturer; that represents intellectual character. But however accurate may have been the knowledge which directed the shape given to the axe, it will be effective as a practical instrument only to the degree that the material out of which it has been made, possesses sufficient hardness to cope with the material it is expected to cut; this hardness of the material, called "temper" in steel represents physical character.

It is the quality of the material used in making the axe, which alone can insure satisfactory results to the knowledge displayed by the manufacturer, and in the

same way, unless the physical character, is able to respond to the demands of the intellectual character, all advances in knowledge will fail to change the conduct or increase the happiness of the individual.

This is a fact I want my readers to take in serious consideration. The whole trend of the present efforts to help social progress, is to improve intellectual character at the expense of physical character, with the result that while the brain power of society is steadily on the increase and makes greater demands upon the subordinate organisms, these demands cannot be supplied. Society is seeking to improve itself through an increase of intellectual knowledge, without at the same time seeking to improve the physical basis of society.

This is a social mistake, whose correction must be left to the slow march of unconscious improvement, but the Mental Scientist who claims the control of his own conduct, and who desires to consciously improve his own character, will be careful to see that as fast as he gains in intellectual knowledge, it is transferred to his subordinate organisms, so that they may respond to the control of his brain.

CHAPTER V.

INTELLECTUAL CHARACTER.

The Intellectual and the Physical are so intimately blended in man, that, before I explain what are the attributes of Intellectual Character, I feel that I must present to my readers a comparison which will enable them to better understand the nature of the difference in their functions.

I will then compare the organization of man, consi-

dered as an agent of civilization, to the organization of a railroad, considered as an agent of transportation, asking my readers to remember that there is in the Universe only one law of organization.

The head of a railroad company is the president; and his functions are purely intellectual. He does no physical work whatever; he dictates his letters and transacts the business in his private office. He has many subordinates, and the functions of those next below him are largely intellectual also. Not quite so much, however. The bookkeepers must write, and the managers must do much walking to superintend the work done by their assistants. As we pass down the line; we come to men like the locomotive engineers, whose work, while yet quite intellectual has more of the physical connected with it; and then we reach the firemen, working much harder with their body than their brain, as well as the day laborers, those who load and unload cars, or keep the track in order; a class of men who are expected to simply obey orders, and have no part of the business under their control. These men, however, are responsible for their own personal welfare, and to keep their places must see to it that they are able to do the work required from them.

Briefly stated, the president's functions require the maximum of intellectual and the minimum of physical exertions, while those of the day laborers require the minimum of intellectual and the maximum of physical exertions; and there is a regular gradation between these two extremes, which makes it impossible to clearly establish a dividing line between them.

This comparison holds true as to the organization of man. The controlling faculties, which reside in the brain, express themselves as intellectual character, and require the maximum of intellectual exertions, while the acting faculties, which reside in the subordinate

organisms, express themselves as physical character, and require the maximum of physical exertions; and yet, not only there is a regular gradation between the manifestations of intellectual and physical character, but there is no intellectual action but what requires some physical exertion, and no physical action but what is more or less under the control of the brain.

This much we know, however. The faculties of the brain are the chief determining factor of the quality of the intellectual character, and the faculties of the subordinate organisms are the chief determining factor of the quality of the physical character.

I divide the faculties of the brain into three distinct classes. The controlling faculties, which direct our conduct; the aesthetic faculties, whose functions are to increase our powers of enjoyment, and the sympathetic faculties, which unite the different members of the human family by a common bond.

The correct use of our controlling faculties depends upon four different attributes of our minds. They are: Knowledge, Judgement, Decision and Perseverance.

We need Knowledge to enable us to judge correctly of the result of our actions, and this knowledge must, in our complex state of civilization, embrace a great variety of subjects.

Take, for example, the simple vocation of a farmer. To follow that line of conduct which will give him the most satisfactory results, he must know all about the best methods of plant culture and stock raising, besides a practical knowledge of how to do the work. To establish satisfactory relations between himself and those by whom he is surrounded—his wife and children included—he must have a knowledge of human nature—his own not excepted. As a citizen, he must be acquainted with politics and economics. Many other

things must he know if he would fully enjoy life, but a thorough knowledge of what I have enumerated will be necessary to him to achieve any degree of success worth considering.

His wife must have a knowledge quite different from his. Like him, she must understand human nature, but in these days she need not know anything about politics and economics, though she must be proficient as to housekeeping and the care of children.

These examples are sufficient to show the part taken by knowledge in the control of our conduct, and as a matter of fact, all intelligent persons recognize that, all other things being equal, the more we know the better are our chances of success.

I said "all things being equal", because knowledge alone is very far from ensuring success. After we have acquired knowledge, judgment comes into play.

Many persons believe that knowledge and judgment are interchangeable terms, but a greater mistake never was made. Our judgment is exercised upon our knowledge, and is due to the faculty we possess of holding present at the same time, before our consciousness, many portions of the knowledge we have acquired, so as to balance them one against the other; this balancing or comparing of knowledge being the process by which we decide what conduct we better follow.

On account of the diversity of our desires, and of the mutability of our surroundings, all conduct is the result of a compromise, and a satisfactory compromise cannot be effected, unless we are able to compare at the same time the many factors on which we base our decisions.

Let me show here how numerous are these factors by giving the example of a man who has to decide if he shall take his family on a pleasure excursion. He must consider the state of his purse, the health of his family, his occupations and those of his wife, the

probabilities of the weather, the amount of discomfort to be expected, and many other factors which will naturally arise in the minds of my readers if they have been in a like position.

Now, if these factors could be taken in turn, and set one against the other, the more knowledge we possess the better would be our judgment; but that is not the way by which we arrive at a correct decision. Some of these factors are much more important than others, and their relative value cannot be estimated unless they are all present before our minds at the same time, that their claims to the control of our conduct may be balanced against each other.

If my readers will investigate this question, and there is none of more importance relating to the improvement of intellectual character, they will find that the persons who are said to have poor judgment are not those who possess but little knowledge, but those who fail to estimate correctly the relative value of the many factors which control their actions.

The relation of judgment to knowledge explains why with the great increase in knowledge, there has not been a corresponding increase of judgment. The acquisition of knowledge can be greatly increased by outside forces, but the acquisition of judgment, which alone gives value to knowledge, is an inward process which each one must perform for himself. Judgment is digested knowledge, and its acquisition follows the same law as the digestion of food. We can compel a man to eat more than he can assimilate, but it will be no help to his physical powers, and likewise we can compel a man to acquire more knowledge than he can assimilate, but it will be no help to his intellectual powers.

Let me emphasize here a statement I have already made. The correctness of the decisions which control our conduct and regulate the happiness of our lives,

does not depend so much upon the amount of knowledge we possess, as upon the ability to hold present to our consciousness as many as possible of the factors which must determine these decisions; that is upon the quality of our judgment.

Judgment, like everything else, improves by use, and when we discover that we are deficient in it, the best thing we can do is to make more use of what we possess. Many persons never use their judgment except on important occasions. In little things they are either guided by habit or by public opinion, or they decide hastily, without taking pains to examine all sides of the question. This is a mistake which is largely responsible for the present lack of judgment. It is said: "Take care of the pennies, and the dollars will take care of themselves", and the same principle holds true in regard to judgment. Those who have trained themselves to decide correctly in little things, will have no difficulty in deciding correctly when important questions are presented to their judgment.

I need not explain in what Decision and Perseverance consist. They are necessary because they alone can give efficiency to Knowledge and Judgment.

Without Judgment, Knowledge is of but little use, without Decision the conclusions of Judgment are inoperative, and without Perseverance, our efforts lack that continuity which alone can insure success.

I have thought at times that decision and perseverance were attributes of the subordinate organisms, but observation has shown me that they are chiefly located in the brain. Not only are many physically healthy and strong persons utterly lacking in decision and perseverance, while small and sickly persons possess those qualities in a marked degree, but it is an acknowledged fact that decision and perseverance in nations increase in the ratio of their intellectual, and not of their physical development.

The man of decision and perseverance undoubtedly finds a better tool to accomplish his purpose in a strong physical organism, but the seat of these qualities is in the brain and not in the body.

The claim of the Materialists that the bright colors of insects and birds are due to sexual selection, is an acknowledgment that they possess the aesthetic faculties, which certainly are not found in living organisms destitute of brains, shows conclusively that they are attributes of the brain, and part of the intellectual character.

The aesthetic faculties have a social function to fulfil, and their development opens a wide range of pleasant sensations, and has quite an influence upon our character. To explain the line of development of the aesthetic faculties, I will say something about the love of color, and to show their influence upon character, I will point out their effect upon the taste for gambling.

All travellers have noticed the love for bright colors manifested by the less civilized nations, a love which is also found in children, and the less educated portion of civilized communities. The explanation of this fact is a very simple one, and throws a flood of light upon human actions. The eyes are only a mirror which reflects that which is presented to our sight, but this makes no impression upon us—is not seen by us—unless carried to the brain by some nerves evolved for that purpose. In undeveloped men, the process of evolution has not gone far enough so that it should be necessary to their enjoyment of life that they could recognize subdued colors, and no nerves have as yet been evolved for that purpose. Their capacity to feel being more limited than that of the developed men, they are satisfied with the sight of a few bright colors, and as they are now constituted, those alone reach

their brains. The beautiful tints which delight the cultured eye, have no existence for them, and not only pass unappreciated, as is usually supposed, but actually cannot be seen by them.

As a rule, the comments of so-called educated people, upon the conduct of nations or individuals lower than themselves in the stage of development, show how ignorant we yet are of the process of evolution, and is the chief cause of the mistakes made by civilized nations in their dealings with less civilized ones, for it prevents the more developed nations from recognizing the limitations of less developed peoples, and to appreciate how well adapted are their conduct and beliefs to their present mental and physical condition. From that ignorance grow attempts to force religious beliefs and codes of morals unsuited to the degree of development of those peoples, causing dissatisfaction, war, and too often a practical extinction of the nation which has excited the greed of the stronger one.

When we understand why some nations delight in bright colors, we are ready to understand why those same people should love gambling.

The many aesthetic influences which make games, to developed persons, a pleasure in themselves, are not in reach of undeveloped ones. The bright social intercourse, the charm of conversation with congenial minds, the keen satisfaction of working out difficult problems, can have no attraction for them, for they do not possess the faculties of the brain which should be called into activity. The staking of valuable possessions on the chances of the game, is that which alone can make an impression upon them, precisely as bright colors can alone reach their brain.

The love of gambling, as well as the love of gaudy ornaments—trinkets and jewelry—is a proof of a low state of intellectual development, and will disappear

as fast as individuals develop the aesthetic faculties.

On that account, I feel justified in claiming that the aesthetic faculties have an important influence on our intellectual character, and that their development must not be neglected by those who desire to increase their range of pleasant sensations.

There might be quite an argument made as to whether the sympathetic faculties are attributes of the brain or of the great sympathetic nerve, that is whether we must consider them as part of the intellectual or physical character. In my books on magnetism, I have stated over and over that sympathy is an attribute of the great sympathetic nerve, and I have now no reason to doubt the correctness of my statement; but it is also true that sympathy increases with the development of the brain, and is known only in its rudimental stage in animals and uncivilized men.

Some materialists consider it as a purely intellectual faculty. They say that we only feel for others when we have experienced the same sensations, and that for example, we have no sympathy for those who suffer from hunger unless we have felt the same pangs.

This I deny, but I recognize that our sympathy increases with our knowledge, and I shall treat it here as an intellectual faculty, because I want to show the part it takes, in conjunction with the aesthetic faculties, in promoting social development.

Sympathy is the faculty we possess to feel with others—and not for others, as is usually believed—and is the force which counteracts the selfishness of our natures, and helps to hold society together.

I will not speak here of its influence in inducing us to help others, because that is a personal question that each one must decide for himself. It can positively be asserted that the increase of sympathy is in line with

the development of character, but it is quite another thing to decide if the increase of sympathy will lead us at all times to help others. There are plenty of instances where the best interests of our friends require that we should close our ears to their demand for help.

That of which I want to speak now, is the influence of sympathy, joined to the aesthetic tastes, to increase the pleasure of the social relations.

I have spoken before of the pleasure enjoyed by persons of culture, in intellectual intercourse with congenial minds. This intercourse takes many forms, and is called social recreations, and its object is the exercise of our intellectual faculties, not for any practical results, but for the enjoyment of a passing moment.

But one of the conditions of success is that these social recreations should be enjoyed in the company of friends, that is with those with whom we are in sympathy, so that the pleasure they feel may react upon us, and add to our own satisfaction.

This fact, which will be recognized at once, when attention is called to it has to be taken in consideration by those who desire to improve their intellectual character, so as to experience more pleasant sensations. There are many persons who have at their command all the means of social recreation, and yet who cannot enjoy them, because they have never cultivated the sympathetic faculties which alone can give them permanent zest. Purely intellectual recreations can be keenly enjoyed for a time, but they will sooner or later pall upon us. If however, to the pleasure which they can give, is added that felt through the exercise of the sympathetic feelings, the diminution in our powers of enjoyment through the intellectual faculties is made up to us by a keener appreciation of the pleasure of others.

For that reason, if for no other, the development of sympathy is one of the conditions of real success.

The knowledge of what are the attributes which constitute intellectual character, is of value to us whenever we feel the need of improvement. If the result of our conduct is not such as we desire, if we feel that we could enjoy more of happiness than we do at present, we must study ourselves and see wherein we are deficient.

If we find that we lack knowledge, or judgment, or decision, or perseverance, we can then commence to train for those qualities; and the same holds true if we find that it is due to our failure to sufficiently cultivate the aesthetic or the sympathetic faculties that we do not enjoy life to its full extent.

Self-knowledge is the basis of self-improvement, but self-knowledge is not sufficient. We must also have a knowledge of which are the qualities that lead to success.

CHAPTER VI.

PHYSICAL CHARACTER.

Physical Character is the expression of that part of our mind which dwells in our subordinate organisms, which thus are not material attributes, as was once supposed, but are mental attributes. This is the belief of the Mental Scientists, who claim that our physical organism has been constructed by our mind, to be, as I have expressed it in the first chapter, its dwelling place while individualized here.

According to this belief, the improvement of our physical character is a mind process, as much so as the improvement of the intellectual character, and this probably constitutes the chief difference between the

belief of the Mental Scientists and that of the Materialists and of the Christians.

There are two fundamental conditions to be fulfilled before the subordinate organisms can give satisfactory expression to the knowledge of the brain. These are health and self-control, and the improvement of the physical character means the attainment of the best possible health, and the increase of the control of the ego over its constituent parts.

In the pursuit of health, the aim of the Mental Scientist will be to eschew the use of drugs, or of any of the remedies which medical science has discovered to counteract the evil effects of our ignorant mode of living, and, as far as possible, to rely on the power of the mind to keep in good order the organism it has itself constructed.

To enable us to accomplish this result, one of the first conditions is that we should have a correct idea of the process by which we have been evolved. Accurate knowledge is the basis of true progress, and no knowledge will be of more value to us in the care of our health, than that of the process of the evolution from the lowest living organism, to the very complex organism that now constitutes the physical structure of man.

In view of the importance of this knowledge, I must spend some time in its elucidation, and in explaining its relation to our health.

In the chapter upon Happiness, I stated that the present artificial combinations are due to the increasing capacity of man to feel and to know, which means that all artificial, or conscious, progress is due to the desires of men; but I also hold that all the natural, or unconscious combinations which have been evolved in the past are due to the same cause, which means

that the unconscious development of the lower organisms into higher organisms, has been due to the unconscious desires of the lower organism for an increase of pleasant sensations.

If this is correct, if conscious and unconscious progress are due to the same causes and obey the same laws, we can best study progress in the past by studying progress in the present. Let us then investigate one of the phases of the present artificial development, the invention and construction of telescopes, and see what lesson we can draw from it that will be useful to us in the maintenance of our health.

The uncivilized savages, or the less developed men of so-called civilized lands, have not yet attained that stage of intellectual development which enables them to feel pleasant sensations when they become acquainted with the nature of the stars, or the laws which control their movements, and so far as those men are concerned, no progress can be expected from them in the science of astronomy.

But it is not so with the most developed portion of mankind. Their capacity to feel has so increased—according to the law of development—that they find pleasure in the acquisition of astronomical knowledge, those further advanced being impelled to greater and greater investigations, by their desire for pleasant sensations.

But this increased capacity to feel is not sufficient. To satisfy this desire for pleasant sensations due to new discoveries, a knowledge of the laws which control the Universe is also needed, which is far beyond the capacity of the savage or uncivilized man.

This is one of the many proofs of the statement I made, that progress in civilization is due to the increased capacity of man to feel and to know.

It is in answer to these new desires, and by the help of this new knowledge, that telescopes have been devised.

ed and constructed, and thus we find that all progress in astronomy can be traced to an increased capacity for feeling and knowing. And if my readers will investigate, they will find that all artificial progress, that is progress in civilization, can be traced to the same cause. The first stone implement, the first hut built out of broken branches, the first wheeled vehicle, as well as the latest improvements in steamers and palace cars, owe their existence to the increased capacity of man to consciously feel and know, which always follow the development of the powers of the mind.

But while almost all those persons who believe in evolution would accept this theory of artificial development, very few would be willing to apply it to unconscious or natural evolution. However, that school of evolutionists which believes in the control of mind over matter, and that mind permeates all the Universe and controls all progress, must acknowledge that the same mind which now seeks to read the heavens by the help of the telescope, already in the past dwelt in the lowest forms of organized life, and that the same natural laws of which conscious man takes advantage of to construct the telescope, must have been taken advantage of by the unconscious living organism when it evolved the eye.

Personally I see no difference in kind, but only in degree, between man evolving a telescope to enable him to become better acquainted with things at a distance, and a lower living organism evolving the eye to enable him to become better acquainted with his surroundings.

The fact that the eye is the result of a natural and unconscious evolution, and that the telescope is the result of an artificial and conscious one, in no way disproves that both are not due to the same desires, and that both were not evolved in obedience to the same

laws. I maintain most positively that the slow evolution of all subordinate organisms, that is the lungs, the stomach, the eyes, the legs, etc., etc., has been due to that same law of increased capacity of feeling and knowing, acting upon the ego, and inducing him to unconsciously evolve all these subordinate organisms, that he might enjoy more pleasant sensations. And I likewise assert that if the living organisms, in their earliest stage of development, had not been able to appreciate the advantages of better locomotion, legs would never have come in existence, nor would they have evolved eyes if they had not felt the need of a better acquaintance with their environment. And it is to the same law that is due the enlarged size of the brain of man, which his pre-historic ancestors commenced to enlarge whenever they had developed sufficiently to recognize the value of knowledge as a factor for the attainment of human happiness, and the need of more room to store the knowledge in.

I know that the Materialists claim that the subordinate organisms owe their existence to the struggle of the fittest, which preserved those variations that were the most fit to survive, but they do not recognize mind as a factor in evolution.

I will say, however, that I believe the struggle for existence to be a factor in evolution, but not the primary one, as Materialists claim, for it is certain that as time passes the struggle for existence diminishes in intensity, so far as man is concerned, and yet development instead of receiving a check, never was greater than it is at the present day. Besides it can be shown that often it is not the most fit which survive, and that culture—artificial development—is a much better agent of progress. As the inducement to culture is the increasing capacity to feel and to know, I am justified in claiming that it is the chief factor to progress,

and the survival of the fittest a transitory factor, only operative for a brief time in the development which is going on upon the face of the earth.

My readers may wonder what is the connection between this theory of progress, and the care and maintenance of our health. It is a very simple but important one, for the logical deduction of this theory is that the care of our health is under the control of our mind.

If our subordinate organisms have been evolved by the aggregate mind, or ego, in answer to its own desires and to promote its own happiness, it follows logically that it has known how to keep them under its control, so as to insure not only that each one should be able to properly fulfil the functions for which it has been evolved, but also that they should work harmoniously together toward the desired end.

This ability to perform, and harmony of efforts, is what we call health, and can only be secured through an adequate central control. And where shall we find this control except in the aggregate mind, which first evolved the subordinate organisms, and now controls the conduct of the individuals?

Let me now contrast this theory of health with those by which it has been preceded.

According to the theory of creation, and Bible teachings, health, like all other desirable things, is the gift of God, and in no way under our control. That Christians do not act according to this belief, is only the result of the ability of men to claim to believe one thing, when they really believe another.

The Materialist's belief is entirely different. For him the evolution of the subordinate organisms, and their organization into our present structure, is the result of a supposed tendency to variation, controlled by the struggle for existence, resulting in the persistency of

those organisms which are the fittest to survive.

With such an evolution the mind could in no way be concerned. If Materialists believe, as many of them do, that the eye has a mind of its own, then that mind is a product of the eye, and as it did not exist when the eye was evolved, it could have no connection with its evolution.

It is inconsistent, for those who accept such a theory, to believe that the mind can have any influence upon the health of the eye, which must depend upon surrounding conditions, said conditions being part of the struggle for existence; and true to their belief, all Materialists seek to improve health through hygienic surroundings, or by the use of drugs acting upon the physical conditions.

The growing tendency of Materialist physicians to recognize the influence of the mind as a cause of health or disease, is only a proof of the incorrectness of their position, compelling them to follow in the footsteps of the Christians, that is to take advantage of factors for health whose existence is not recognized by the theories in which they claim to believe. This slow change of front, of both Christians and Materialists, is not a willing one, but they are driven to it by the slow accumulation of the practical proofs of the incorrectness of their position.

According to my theory of evolution, there is a clear connection between the aggregate mind of the individual and the several minds of the subordinate organisms, and a clear connection between the minds of the subordinate organisms and the satisfactory fulfilment of the functions for which they have been evolved—that is their health.

Just as the astronomer, having constructed the telescope for his own satisfaction, not only controls its use, but knows how to repair it when it gets out of

order, so does the mind which has evolved the eye control its use, and knows how to cure it when on account of accident or abuse it loses some of its powers.

If this statement is correct, it means no more and no less than that our mind is the caretaker of our health.

The Christian theory, being based upon an entirely false conception of the power which rules the Universe, has nothing to offer us but a blind submission to the will of God, but the theory of the Materialist being based upon a partial truth, contains some truth of which we can avail ourselves for our benefit.

It is that as the eye was evolved to work satisfactorily only under certain conditions, and not under all conditions, we must, if we wish to preserve the health of the eye, learn how to maintain these conditions.

It is in the study of the relation of our environment to our health, that the Materialists have done their best work, and the knowledge they have thus acquired is the proper complement of the belief of the Mental Scientist in the control of the mind.

Many Mental Scientists make claims to almost unlimited power of the mind over the environment. I do not intend to pass judgment over those claims, and am willing to leave them to be decided by future practical experience, but so far as my observation goes, those persons succeed the best who use their minds to control that which is under their special care, and instead of seeking to extend their control, seek for better ways to adapt themselves to their environment.

The basis then of the theory of the maintenance of health through the power of the mind, as believed in by the Mental Scientists, is that the organization of an individual is like the organization of a model republic, where home rule and central control are judiciously combined. The cells are the citizens, the subordinate

organisms represent the cities and states, while the individual occupies the place of the federal government, which is the highest authority in the political organization. Each citizen and political subdivision has a limited control over its own conduct, and likewise each cell and subordinate organism has a certain degree of independence, but they are under the control of the individual mind. •

This control of the aggregate over its constituent parts is one of the conditions of success. It is the aggregate which has the charge of our health and happiness, and it must have the power to enforce its decrees.

It is to our aggregate or individual mind then, that the Mental Scientist looks for the care of his health, and his position is only a further proof of the uniform march of progress.

Progress always advances from the unconscious to the conscious, and until now, and ever since the commencement of the evolution of living organisms, the aggregate mind has unconsciously taken charge of the subordinate organisms it has itself evolved. That which the Mental Scientists now propose to do is to consciously make use of this power of control, so as to get a better grasp over our subordinate organisms, and thus enable us to direct them more efficiently.

The result of the conscious use of this power of control will be to enable the Mental Scientist to train for health, in the same way that the athlete trains to box, or to row, or to run.

The athlete learns consciously how to control his physical powers, that he may use them at a given time and in a special direction, to accomplish a desired result; and in the same way, the Mental Scientist claims that he can consciously increase his control of his health-giving powers, so as to use them to better advantage to fight the enemies of his life and happiness.

To thoroughly understand what is meant by "training", it is necessary to be acquainted with the organization of the human structure, and with the means by which man controls his faculties so as to enjoy pleasant sensations. This subject is treated at length in the Law of Individual Control, Part 2 of Studies in Sociology, and I will here only give a brief explanation of what I mean by training.

We all understand that when we speak of a nation, we mean an aggregation of individuals, so organized as to better achieve common ends. We also know that although each citizen has an intelligence and a will of its own, there is also a nation's intelligence and a nation's will. When a nation decides to go to war, its success does not depend only on the amount of its resources, but also on its ability to make use of them. This ability depends first upon organization, and next upon training. To be efficient, the fighting power of a nation must not only have been organized into companies, regiments, divisions, etc., but the men must have been trained to act together and in the use of their weapons.

An individual is an aggregate of cells, just as a nation is an aggregate of individuals, and these cells have been through the slow process of evolution organized into subordinate organisms, and now it remains for us to train them so they may do efficient work.

The object of training is two-fold.

First we must train for health, and the methods by which this can be done will be discussed at length in the chapter on Mind Cures. It is sufficient to say here that the conscious mind has powers over the unconscious actions of the vegetative system, and that this control is increased by training.

The second object to be attained is the control of the voluntary system, that it may answer to the demands

made upon it. The child who tries to grasp the objects within its reach, or who learns to walk, is training himself in the rudiments of physical action, and this training ought to be carried on as long as it is possible for us to increase the control of our physical powers.

The art of training is as old as conscious existence, but as it is based upon the very slow changes which the conscious mind is able to effect upon the physical organization, through the action of the unconscious mind, the tendency has been to seek for easier and quicker methods, and the same results have been tried for through the action of the will; that is by forming good resolutions.

I have no desire to discourage good resolutions, but I will say that my opinion is, after many years of careful observation, that good resolutions alone are not productive of permanent results. Resolutions must be followed by practice, and as no one can suddenly permanently change his practice, it is only the resolutions to train ourselves aright that can be conducive to real improvement.

This follows logically from the statements I have made in regard to character. Conduct depends upon character. Intellectual character depends upon knowledge, and physical character upon health and self-control. Before conduct can change character must first be changed, and good resolutions neither increase knowledge, nor improve health, or give better self-control. Those three lines of improvement are due to slow and imperceptible changes in the physical structure, that follow the process of training. All that which is accomplished by good resolutions, or the action of the will, is to transfer the power of action from one sphere of activity to another, without adding in any way to the factors which go to make up character.

Effective and successful training is always a slow process, requiring patience and determination, and the exercise of these qualities is just as necessary to the Mental Scientist when he trains to improve his character, as it is necessary to the athlete when he trains to increase his control over his physical powers.

When once it is understood that character is the visible expression of the attributes of our mind, and that before our character can be improved these attributes must change, we shall cease to look for permanent improvement through resolutions directly affecting our conduct, but will resolve to do all that which is in our power to improve our minds. •

Our character thus being improved, our conduct will change without the need of resolutions, but in obedience to natural laws.

CHAPTER VII.

HEREDITY AND HEALTH.

Truly Mental Science furnishes us with the clue to the most important knowledge that can come in the possession of man, and will enable us to take advantage of the power of heredity in a manner which has not been possible till now.

The power of heredity to improve future generations is well known, and while it is not yet applied to the human race, it has been used a long time to improve domestic animals. If we cannot yet, however, use in a direct manner the power of heredity to improve the race, Mental Science teaches us how we can use it to improve our health, and it is of the relation of heredity to health that I shall write in this chapter.

I can well remember how, in the days when I believed in creation, I used to wonder that such a frail and complicated structure as the human body seemed to be, could escape the many dangers to which it is exposed, and it appeared almost miraculous to me that any person should live to reach old age. But since I have learned about evolution I see nothing miraculous about it.

The process of evolution is kept in check at every step by the tests to which are subjected each new organism, and the result is that as the structure develops it shows all those weak points which have to be strengthened. Out of that process, man has evolved his physical organism, which, while it may seem frail, and not nearly as well adapted to resist its enemies as that of animals lower in the scale of development, has proven his fitness to exist in his environment.

According to the Mental Science philosophy, it is the mind which evolves the physical organism, and during that process of evolution, the mind is educating itself so as to know how to accomplish its task. The same attributes which enable the mind to-day to learn from experience how to evolve artificial combinations, and to detect mistakes so as to rectify them as fast as they manifest themselves, until the combination has been perfected to the full extent of its potentialities, enabled the same mind in the past to evolve natural combinations, and to detect mistakes; so as to rectify them, until the combination had been perfected to the full extent of its potentiality.

As what we call heredity is the power to reproduce past combinations, it is based upon memory and is the result of a process of unconscious education, of the same nature as the conscious process of education that enables man to-day to reproduce artificial combinations.

The recognition that the power of heredity is due to

a process of unconscious education, the minds storing their own experience, and transmitting it to their offspring, is the key to the whole problem. Man is a resultant of the past knowledge of his ancestors and of the conditions of his environment, and the problem of heredity, as contradistinctive of the problem of environment, is to know which knowledge, out of the illimitable amount that has been transmitted to us, we shall select to control our actions. For while heredity is a purely unconscious process, it is to a certain extent under the control of the conscious mind.

According to my theory of the nature of the mind, and of its function as the builder of its own physical organism, the process of heredity is a very simple one. A minute portion of the mind substance of the man and of the woman, unite and blend through the act of conception, in that environment which is necessary to its development, and from that instant they become one and commence an independent existence.

And right here I want my readers to realize that a correct understanding of the process of conception is necessary to a correct understanding of the philosophy of Mental Science. The attribute of transmitting past knowledge to future generations does not inhere in gemmules, as claimed by Darwin, or in germ-plasm, as held by Weismann, but in the mind substance; and it is a portion of mind substance which separates itself from that of the parents which starts a new individuality. Darwin, and Weismann, and all the Materialist philosophers believe heredity to be an attribute of the physical structure, while Mental Scientists believe it to be an attribute of the mind.

The difference between these two beliefs is fundamental. According to the Materialists, heredity is a purely mechanical process, set in motion by outside causes; and in which the mind of the new individual

takes no part. As a matter of fact, as they believe that mind is a product which follows organization, the new individual can have no mind at the time of conception to take control of his own development.

But according to the Mental Scientists, the new individual is not a new mind, but a portion of the Universal Mind which has separated itself from that which is individualized in its parents to commence an independent existence. And it is because the new individual has been at one time an integral part of its parents, as they also were part of their own parents, that he can make use, not only of the knowledge possessed by its parents, but of that which its ancestors have acquired in the past, to control its own existence.

Thus from the instant of conception, this segregated portion of mind becomes a new individuality, and takes charge of its own development, subject to its inherited knowledge and the conditions of its environment, that is subject to the same forces that will limit its control all through its existence.

The benefits we can receive from the knowledge of the permanency of hereditary transmissions, is useful to us in the degree in which we know what it is that we have inherited from our ancestors. That which we thus inherit is the result of their past experience, back to the very first stage of development of living organisms. How this knowledge is stored and transmitted is explained in my book on Vital Force, and the process is seen to be simple enough when we understand the nature and the attributes of the mind.

But this knowledge is not impressed equally on our minds. It is well known that we remember best that which we have learned in our youth, probably because we have known it the longest and practised the most, and the same law is true as regards hereditary knowl-

edge. That which the human race has known the longest, and which it retains the best, is how to grow its physical organism. It is so thoroughly engraved upon our minds that our parents cannot modify it, but must transmit it intact to us. Thus though the Chinese mothers have for thousands of years bandaged the feet of their daughters, it has not yet altered the shape of the feet at birth, and for the same reason, the children of the Flat-head Indians are born with heads of normal shape.

These two examples would alone be sufficient to prove the hold which the inherited knowledge that controls the construction of the physical structure has upon the unconscious mind, but just as strong proof is found in those remnants of subordinate organisms—the appendicitis and the muscles at the root of the tail, for example—that persist after untold centuries of inaction. It is impossible to account for these facts, and many others of like nature, except under the supposition that what the mind has once thoroughly learned it finds hard to forget.

The division of the human family into races, is not nearly as old as the evolution of the physical structure, and also is not nearly as persistent. When the conditions under which racial traits have been evolved are not disturbed, they are usually faithfully transmitted, but they cannot stand adverse conditions. Thus cross-breeding will entirely modify racial characteristics, and the same is true of the influence of civilization.

Finally the last acquired knowledge is that which differentiates families from each other, and being a late development, is not to be depended upon for hereditary transmission. Family traits were evolved under conditions very different from those which exist now. In old times, families followed the same occupations generations after generations, extensive travelling was

practically unknown, and pride of social position prevented the mixing of blood between different families. It is not strange that under these conditions marked family traits should have been evolved, but they have not had time to become sufficiently crystallized, and cannot be depended upon for hereditary transmission in our present stage of civilization. In last analysis, the chief cause of the differences in families seems to be due to differences in intellectual character, that is to a late development, which accounts for the fact that unusual intellectual powers in the parents are seldom transmitted to the children.

This possibility, but not certainty, of the transmission of family traits, can be taken advantage of to improve the intellectual character of children, and I have written on the subject at the end of the chapter where I treat of the relations of parents and children.

But the relation of heredity to health is due to the fact that health depends upon the proper working of our physical organism, and that the structure of these organisms has been so long evolved that we cannot lose our inheritance of health, for our minds have so thoroughly learned their lesson that no outside influence can alter our physical organization.

Is it not foolish to suppose that, if in thousands of years of bandage practice, the Chinese mothers have not been able to change the shape of their daughters' feet, those persons who do not live according to the rules of health, can in a few generations so change the knowledge of their minds that their offspring can no longer construct sound stomachs or lungs?

But it will be said that children often have the same disease as their parents, and that we all know some families have strong tendencies to what are called inherited diseases. Yes, this is true, but it can be easily explained.

Men were evolved under what we call natural conditions, that is, under the conditions which existed before the advent of civilization. When man was evolved, night had not been turned into day, and eyes did not have to be evolved strong enough to stand the glare of artificial light. In those days, men did not spend their days in close rooms, stooping over their work, but roamed through the forest, breathing the pure air and basking in the rays of the sun, and the lungs were evolved to meet these conditions.

Is it surprising then if eyes and lungs should fail to properly do their work, and become diseased when the conditions are so greatly changed? I believe that it can be said that all diseases are the result of civilization, for even animals seem to be free from them until they come in contact with man.

But civilization does not affect all men alike, because under it there is such a diversity of conditions. Some ways of living are specially hard on the eyes, others on the lungs, others on the stomach, and as some families lived one way, and others a different way, it naturally follows that certain families are specially liable to certain diseases, and these diseases are called hereditary. But that which is hereditary is not the disease, but the tendency to a certain mode of life which, if persistently followed, is sure to fasten the so-called hereditary disease upon the individual.

Let me give here an example of what I mean, for it furnishes us with the key to the improvement of health through heredity.

We will take the case of a man who is said to have inherited dyspepsia, which is a common disease in his family. His ancestors were men of means and of intellectual tastes; they lived well, took but little exercise, working more with their brains than with their hands. The natural result followed that as their sto-

machs had not been evolved to digest under such conditions, they finally failed to properly do their work.

This tendency to intellectual pursuits is a late development, and under the new conditions of their life has complete control of their conduct. Many of these men have a taste for hunting, or fishing, or out-of-doors sports, which they have inherited from more remote ancestors, but as they live in a city these older tastes are but little developed and not often exercised, and have little influence on their lives. With each new generation, the tendency to forego physical exercises for intellectual occupations increases, and as the same results naturally follow, it is said that dyspepsia is an inherited disease in that family.

But let us suppose that the parents of the man I have taken as an example, having come into possession of knowledge which enabled them to recognize that dyspepsia is not due to inheritance but to a defective mode of life, should from the start see to it that their son takes plenty of out-of-door exercise, and do all in their power to discourage his tastes for intellectual occupations, and that himself, when arrived at the age of discretion, should see the necessity of an open-air life and of plain eating, does not every day experience prove that he would grow a healthy man, and that if careful to the end of his days, he would entirely escape the disease he was thought to have inherited?

The cause of this result is that the healthy construction of our stomachs is due to our oldest experience, and is in no way affected by mistakes in living due to a later intellectual development.

In former chapters, I have shown how the mind builds our physical organism, and in this one I have explained how, by allowing our lives to be controlled by the influences of civilization we lose our heritage of

health. What I want to impress upon my readers now is that, according to the statements I have made, our parents cannot lose it for us.

At the time of conception we are all healthy organisms, for the mind is so strongly imbued by its oldest knowledge, that it cannot change its mode of building in obedience to the mistakes of the human mind. The mistakes of our parents which react upon us, are those made in regard to our environment, before we are old enough to take the control of our lives into our own hands. At that time parents can undoubtedly influence the future health of their children, but even then I doubt if their influence is as great as is supposed.

Not only so-called inherited diseases seldom manifest themselves before full growth has been attained, but children of strong individuality are all the time escaping the influence of their parents, and by their disregard of commands, and love of out-of-door life, usually manage to counteract the mistakes made by their parents.

Ignorance has taught a wrong standard of conduct, which Mental Science will set right. Obedience in children is not the great virtue it has been represented, and the wilful child who follows his own desires, has much more chance of health, than the goody-goody child who ignores his desires in his attempts to obey his parents.

But what I wanted to say in this chapter, applies especially to those persons who, either are threatened with so-called hereditary diseases, or who find that some of their physical powers are weakening, and that they are losing their health.

Remember that you were born healthy, and that you alone have brought on your disease by violating some of the laws of health. Remember also that you have within yourself the power to regain your health, if you

will return as near as possible to the conditions under which the physical organs have been evolved. 4

Do not make the mistake to suppose that drugs can cure you. They may, for a time, counteract the evil effects of your present mode of life, but in the end they will weaken your powers of resistance, and your second state will be worse than the first.

If you care for health, first place yourself in the best possible surroundings, and next call upon your mind to go to work and repair the structure it itself has evolved, and be assured you will not call in vain.

CHAPTER VIII.

MIND CURES.

I have, in the preceding chapter, written of the ability of the mind to restore our health, when we place ourselves in such conditions that our inherited knowledge can come into play. In this chapter I want to write of the power of the mind to cure disease when applied to the control of the use of the life-giving force, or to the destruction of the bacilli which are ever ready to prey upon us.

There can be no doubt for the Mental Scientist as to the ability of the mind to create and maintain health. But it too often happens that we require from our physical structure actions for which it has not been evolved, or place it in conditions so different from its early surroundings, that its proper working cannot be maintained. The result is disease, and if persisted in is death.

In case of disease, the first thing for us to do is to investigate its cause and to correct it. The science of

right living is called hygiene, and is one of the conditions of health. Under right hygienic conditions disease cannot exist, and the mind would not be called upon to repair its own mistakes.

And I want to say here to those persons who believe in the infallibility of the human mind, that disease disproves their belief. Disease is the result of some mistake made by the individual mind, and the limited ability to fight disease is proof of the limited intelligence of the mind.

When we recognize that through mistakes of our mind we have incurred some disease, and that our physical organism is no longer in healthy working order, what shall we do to regain our health? The first thing is to place ourselves in better hygienic surroundings; and next to remove, if possible, the causes of disease. In doing this, we will probably succeed the best if we profit by the accumulated experience of mankind, and the course we shall adopt as Mental Scientists, will probably in no way differ from that of any intelligent, educated person.

But when that has been done, a belief in the power of the mind will begin to put in its work. While the Christian will meekly submit to the will of God, and the Materialist seek recovery through improvement in material conditions, the Mental Scientist knowing that it is within himself that exists the power of cure, will rally all these powers to repair the mistake which has brought the disease upon him. We have the power, if we exert it, to greatly increase our powers of resistance, and he who believes in himself will successfully resist inimical forces which would surely overcome those who trust in others. The old adage holds true here: "If you want a thing done well, do it yourself".

A word of explanation now will help us to understand how this increase of power is accomplished. The

mind which has erected our physical organism is the attribute of a substance which I call Vital Force, and one of its prerogatives is to organize living organisms, whose enemy is death, and one of its functions is to fight the enemies of the structure it has erected. This is no figure of speech, but an actual fact. Vital Force does for our physical structure what, in times past, the citizens used to do for their city. They not only built it, but protected it from its enemies.

This vital force does not reside in any one special part of our organism, but is diffused all through it, and wherever found its function is the same; and part of this function is to protect the subordinate organism it has specially evolved. Thus if we cut our finger, the vital force in the finger does not call upon the brain to cure it, but goes to work and itself heals the finger. But if a wound serious enough is inflicted, the recuperative powers of the aggregate vital force are put in requisition, and fever ensues, not because fever is a disease, as is usually supposed, but because fever is a sign that the whole organism is straining itself to overcome an enemy which cannot be defeated by one of the subordinate parts. Weakness, the accompaniment of serious illness, is not due to a loss of physical power, but to the withdrawal of the vital force from the healthy parts, that it may help to fight the disease in the parts attacked. To take up again my simile of an attacked city, in a time of siege all unnecessary business is suspended, that a larger fighting force may be gathered to repulse the enemy.

Those who realize what are our means of defense against disease, will easily understand why the Mental Scientist has great advantage over the Christian and the Materialist. He knows that he has within himself the force that will enable him to fight disease, and if he has been a Mental Scientist in practice, and not

only in theory, and has exercised the control of the physical organisms indicated in the preceding chapters, he will be able to call these powers to his aid, to organize them, and make the best defence possible under the conditions. His advantage will not come from an actual increase of power, but from a better control due to that efficient training which alone enables us to direct and use in a satisfactory manner any of the faculties which we possess.

The unconscious marshalling of our vital powers that always takes place at the approach of danger, and which is the result of the unconscious action of the mind, can be compared to the gathering for defence of an unorganized mob rushing together at the call of danger, while the marshalling of these same powers in obedience to the control of the trained Mental Scientist can be compared to the assembling of trained soldiers, ready to fight in orderly array at the word of command.

Let me emphasize here what I said a while ago. Belief in the powers of the mind will not avail you unless it has already been translated into action. If we have not, while in health, increased our self-control, and improved our physical character, our belief will not enable us to organize and control our fighting powers. They will respond, as they always do, at the call of danger, but it will be the same disorganized rabble, and not the trained soldiers they would have become had they been taught aright.

A brief comparison to some well known facts will help the reader to understand how we can increase our power to overcome disease.

We all know that we have the power to firmly grasp a piece of wood for a limited time. We know also that if we were suspended over a precipice, holding on to

an horizontal bar, our life depending upon the length of time we could stand the strain, we would consciously throw such an extra amount of vital force into our hands and arms that their power of endurance would be greatly increased. We also know that of two men placed in that position, if one of them had trained himself to hang by his hands, he would have a great advantage over the other.

There is no difference in kind between the power to fight disease and the power to grasp a stick. Both are expressions of the attributes of vital force manifested in different directions, and the consciousness of power due to a thorough training, which constitutes the superiority to escape danger of one man over the other, will give the same advantage in the fight against disease to the Mental Scientist over those who do not believe in the power of the mind.

And now I want to point out to my readers a way by which we can make use of our conscious powers for the benefit of our health, even at such times when disease has no strong hold upon us.

A great deal has been said about the recuperative powers of sleep, but sleep really has no recuperative powers in itself. That which sleep does for us is to compel the voluntary organs to inactivity, thus leaving the vital force free to engage in the work of recuperation. Thus sleep is the time, not only when sufficient force is stored for the time of activity, but when the repairs to the physical structure are effected. It is on that account that sleep is supposed to do the work which is really carried on by the vital force within us.

Because of this enforced rest, and of the opportunity it gives for vital force to do its recuperative work, we can, when we go to sleep, call consciously and positively the attention of our minds to the weak points of

our physical structure, and it will be found that better work will be done than if the unconscious mind is left undirected.

The reason for this is easily understood. The conscious mind is the highest power of the individual; its function is to direct all his actions, unconscious as well as conscious; for the unconscious is the servant of the conscious, and will always do its bidding within the limits of its power—especially if it has been trained the way it should go. It is by the exercise of this power that messages present themselves to our consciousness at the exact time when they must be delivered, or we can wake up at the time we had decided in our waking moments.

This power of the conscious over the unconscious can be used to our great advantage. If conscious that some part of our physical structure is weak, we can order our vital force to take special pains to strengthen it during our sleep, and if we do not counteract during the day by wrong hygienic habits the benefits received during the night, we can slowly, but surely, regain to these parts their normal strength.

This power of the conscious mind over the subordinate organism, has potentialities of great development, and is really a form of auto-suggestion, as beneficent as hypnotism, without any of its dangers.

Mr. Hudson in his book entitled *The Law of Psychic Phenomena* claims more than that. He says that we can in the stillness of the night, when those we wish to help are in the passive state induced by sleep, send mind messages to them that will be a help to their recovering their health. He further claims that he had thus cured many sick persons, and that his success had been so constant, that so far as he is concerned it had passed the stage of experiment.

He contends that the best work is done when the persons thus helped have no knowledge of his intention, so that they may be perfectly passive, and make no efforts to resist the influence brought to bear upon them.

This statement of Mr. Hudson brings me to the consideration of the method of fighting disease which is usually meant when we speak of Mind Cures. So far I have spoken in this chapter of the power of the mind to cure through the slow improvement which always follows from a proper training of our normal powers. But the mind has healing powers which work much more quickly, and which are exercised, like the power mentioned by Mr. Hudson, by one person for the benefit of another.

This power manifests itself in many different ways, and is the basis of all the cures performed by Christian Scientists, Mental Scientists, Magnetic Healers, Faith Healers, and those who cure by Suggestion.

Before we can understand how these Mind Cures are effected, we must realize that all diseases can be traced to two different causes, which themselves resolve into one fundamental defect, to wit: A deficiency in the amount and quality of the mind substance which has constructed the physical organism. This mind substance—nervous force, so-called—not only moves the organism, as is recognized by the profession, but being intelligent it also maintains and repairs it and fights its enemies. This being understood, we can easily see that whenever it becomes deficient in quantity or quality, there must be a deterioration in our physical organism, which becomes an easy prey to disease.

Disease manifests itself in two ways, both due to a deficiency in vital force. One is a defect in structure, and the other in attacks from our enemies.

I take it that a defect in structure is chiefly detrimental because it enables our enemies to effect a lodgment within us. We may, for instance, lose an eye or an arm by accident, and it will not permanently affect our health, because it does not affect the supply of vital force, but if our eyes or arms are disabled by disease, the whole system is weakened and we can never again enjoy the same amount of health.

It is because we understand better the relation of vital force to disease, that the discovery of the presence of bacilli in diseased organs has had such an influence upon the methods of the medical profession. It is found that there is in the air, water, food, and even within us, millions upon millions of minute living organisms—called bacilli—ready to feed upon us, and are only held at bay by the presence of the vital force—mind substance—to which we owe our physical organization.

We are all of us familiar with one of the results of the attacks of these bacilli. We all know that as soon as death occurs disintegration commences. This disintegration is the work of some species of bacilli which feeds upon the body as soon as life—vital force—has departed, and ceased to extend its protecting influence over it.

The same process, in a lesser degree, takes place whenever there is a diminution, either in the quantity or quality, of the vital force of any of our subordinate organisms. Complete disintegration cannot take place because the vital force in the aggregate organism prevents it. But bacilli of various kinds are ever on the watch to take advantage of any diminution in our powers of resistance, and whenever they can effect a lodgment it causes chemical changes in our tissues which are incompatible with a state of perfect health.

If all diseases are due to the presence of bacilli, made possible through some defect in the quantity or quality of our vital force, and if vital force is mind substance, we can trace a clear connection between mind and disease. And if mind substance is transferable from one person to another, we can understand how the mind of one person can affect the health of another.

To explain how this transfer of mind substance is made, either from one person to another, or from one part of ourselves to another, I will relate some facts which have a bearing upon the question.

Soon after I published the first edition of *Vital Force*, I received a letter from a lady who stated that she had found in it the explanation of a power which she possessed, but which she had never before understood. She could, by pointing her finger toward a wart upon another person, so destroy its vitality that it would soon wilt and drop off. She said she felt distinctly a current going out of her finger toward the wart, but she had not realized before what was the nature of that current.

A wart, like the bacilli, is a parasite, which feeds at the expense of the organism upon which it has fastened, and that which the lady felt going out from her finger was a current of mind substance—vital force—which in her case was strong enough to kill the life of the wart, just as a current of electricity can be strong enough to destroy the life of a man.

This is typical of one of the processes by which mind cures are effected. Some persons have the power to produce a current of vital force sufficiently strong to destroy the life of parasites, and can send this current in any direction and at any distance, thus often almost instantaneously destroying bacilli preying upon other persons, and effecting what seems miraculous cures.

The question of the permanency of these cures depends upon whether the disease is acute or chronic—due to transient causes or permanent defects. A disease due to transient causes would probably be permanently cured, while a chronic disease would probably reappear after a time, unless the mind cure was supplemented by a radical change in the mode of life of the patient.

But the power thus manifested by the destruction of bacilli is the manifestation of only one of the many attributes of mind substance. Another of these attributes is force, and I will give an instance of cure which I believe to have been due to the strengthening power of the mind current.

Some time ago, after unwonted mental exertions, I suffered with a slight pain in my head. The pain was not severe and was intermittent, and I had no doubt was due to the over straining of some of the nerves of the brain, and at first I expected that it would pass off with sufficient rest. But instead of passing off it became more frequent and severe, until one day I laid down on the bed and putting up my hands on each side of my head, sent a current to the seat of pain. I felt the current distinctly, and in a few minutes the pain disappeared, and I have never felt it since.

I believe that this result was due to the life-giving power of mind substance. I do not know how it did the work, but I do know that this case is typical of many others of much more importance, when patients have been so strengthened by vital force received from others, that they have been able to resist disease which would undoubtedly have destroyed their life if they had not received outside help.

Another of the attributes of mind substance is knowledge, and I hold that it is by the transfer of knowledge

that are effected the cures due to what is called Suggestion. We are all aware of the close relation which exists between hypnotism and suggestion, and hypnotism is clearly a transfer of knowledge from the hypnotizer to his subject; the knowledge of the hypnotizer taking the place of the knowledge of the patient and for the time being controlling his actions.

That the cures effected by suggestion are really due to a transfer of knowledge, is practically recognized by the men who are the most successful in its use, for they acknowledge that it has no lasting effect on the patients unless it increases their knowledge of the laws of hygiene, and induces them to replace their defective mode of life in the past by one more in accord with better hygienic knowledge; and they say furthermore that it is not necessary to put the patient to sleep, except that it makes him more susceptible to the influence of suggestion.

Other suggestionists claim that its influence is due to the "psychical stimuli which evoke in the patient the kinetic energy called *vis medicatrix naturæ*." Which translated in popular language means that suggestion awakens in the patient some latent and unused recuperative powers. If this explanation is the correct one, it is quite probable that it is new knowledge, transmitted by suggestion, which really does the work.

While I have no pretention to fully explain the occult causes of all the wonderful cures performed by the power of the mind, and which can all be classified as mind cures whatever may be the name by which the agent designates himself, I claim that the knowledge of the attributes of mind substance, that these attributes are used to protect our physical organism, that this power of protection depends upon the quantity

and the quality of our mind substance, and furthermore that it can be transferred from one person to another without impairing its powers, furnishes us with a clue which, when it will have been intelligently followed and stripped of all the superstitious belief by which it is now surrounded, will enable us to cure disease in a better and surer way than is now done by the use of drugs.

There are two puzzling questions connected with mind cures, to which definite answers cannot yet be given. They are: Can we use these powers on ourselves? And do all persons possess this power?

As to the first question, I am inclined to doubt if any one can greatly benefit from any special healing power he may possess. It is common to find that persons who can wonderfully help others, are themselves suffering from diseases they cannot cure, and healers through the power of the mind, like physicians, are no healthier or live longer than the average of humanity. The reason seems plain to me. I have said that a part of the mind cures is due to an increase of knowledge and strength. It is clear that so far as such cures are concerned, no amount of will power can add to the knowledge or strength we already possess. All we can do through the power of the will is to use these forces to the best advantage, which is done by improvement through training; and there is nothing to show that the power to heal diseases increases in any way the capacity for self-training.

As regards the destruction of bacilli by the use of mind substance currents, it looks as if we might use such powers as we may possess in that direction, to our own advantage, and I have no doubt that we often do it, and thus prevent sickness, but I also believe that if the power any one may possess is not sufficient to

prevent disease, it is of itself powerless to cure it after it has fastened upon us. That is, I do not believe that the possession of special healing powers release their owner in the least degree from obedience to hygienic laws if he wants to enjoy a fair state of health.

As to the second question, whether all persons possess these healing powers, I think that the preponderance of facts goes to show that all persons possess them in a limited measure, but that in only few persons are they capable of full development.

I will give here, as explaining my position on this question, the answer made by a gentleman who successfully practises suggestion, to a person who wanted to know how he performed his work.

"I cannot better describe the experience of these moments, during which I seem to abandon myself completely to the higher power, than by using the words of persons who have felt the inspiration of genius. They speak of being invaded by a presence not themselves, which using them as obedient organs, does wonderful things through them, and creates works of art which their ordinary efforts could not have produced. They tell us that while the verve lasts, they execute without efforts and do not become weary."

We know that all persons have within themselves the potentiality to write or paint, but we also know that but few of us can produce works of genius. Only those who are born with the right gift can hope to succeed. I believe that the healing power is subject to the same conditions, and that those who practice it successfully do so because they possess the potentiality of a high state of development.

Training will increase our power, just as it helps us to write or paint, but I doubt if unless naturally gifted, training will make us a successful healer any more than it will make us poets or painters. The majority

of us must be satisfied with that degree of development which enables us to increase the efficacy of our normal recuperative powers.

Right here comes the question whether genius is to a certain extent an inspiration, that is, whether a genius is or is not specially helped in his work by occult forces which dwell in our environment.

It is held by many Mental Scientists that there are healing powers in the Universe which can be drawn upon in unlimited amount, and I have often thought that those persons who possess the power to cure disease by any of the occult methods to which so many different names are given, are mediums who have a natural ability to attract these healing powers and make use of them for the benefit of those of us not so well gifted.

To compare occult healers to geniuses, drawing their powers from unseen forces, is a plausible explanation, that seems to me in agreement with many well known facts, and would dispose effectually of the claim so often made, that we could all possess occult healing powers if we would only develop them.

And now I want to say a few words of warning to Mental Scientists, against the tendency which many of them manifest to place too much faith in what I call the occult powers of the mind, and to neglect the culture of the control of conduct by the conscious mind, as a means to preserve health.

While I have full faith in the therapeutic powers of the mind, I know also that the line of true progress is not in the discovery of better methods of curing disease, but in using better means to preserve health.

In the last century many new therapeutic agents have been discovered, and many diseases which once were

thought to be incurable, now yield to medical treatment, and yet I doubt very much if these discoveries have done anything to raise the average of health, for they have not diminished the causes of disease, which really increase with every advance in civilization. The reason the average of the length of life is extending is the spread of the knowledge of the laws of hygiene and the enactment of better sanitary regulations.

Mind cures, from my standpoint, are simply the discovery of a new therapeutic agent which some persons can use to great advantage, but which has no more power to confer permanent health than any of the treatments by drugs now in use.

Permanent health is secured by a hygienic mode of life, and I will now give reasons for this belief.

I have said in this chapter that all diseases are due to the presence of parasites which prey upon some of our organs. These parasites—bacilli—are enabled to thus live upon us because of the weakening of our physical organs due to the great difference between our present mode of life and that which was followed by our pre-historic ancestors, at the time our structure was evolved.

I have already touched upon that in the chapter on Heredity and Health, but I want to impress the fact more firmly upon my readers. Let them understand this clearly, that all diseases are diseases of civilization, that is that they are possible only because of the mode of life civilization forces upon us.

In proof of the correctness of my position, I will present here some facts bearing on the subject.

One of the scourges of civilization is the disease called consumption. Of late years it has been discovered that there is a bacillus of consumption, which can be destroyed only by breathing an abundance of fresh

air, so that now consumptive persons are made to live and sleep as much as possible out of doors. By this treatment the bacilli which feeds upon their lungs are destroyed, and health is restored.

The cause of this result is that when the lungs were evolved, there were no enclosed houses or heated rooms, nor need for lungs that could stand civilized conditions. Now that the environment is changed, some lungs have developed sufficient strength as to be able to adapt themselves to the new conditions, and to withstand the attacks of bacilli, while others fail to develop the needed strength, and have to return as near as possible to the primitive environment.

There is a new school of hygienists coming to the front which claims that all diseases are due to over-eating. They say, and probably correctly, that the stomach can digest more than the liver and kidneys can eliminate, and that as a result too much eating causes impure blood, and that these impurities settle on some weak spot and cause disease. That which these impurities in the blood do, is to furnish a feeding ground for the bacilli, and thus to permit disease. I have no doubt that over-eating causes impure blood, which in its turn causes disease.

Why is it that we eat more than we can eliminate? Because we cook our food and thus help the stomach, while the liver and kidneys are left to do their work unaided.

Thus we find that the two most prolific causes of disease, breathing impure air and eating too much food, are the result of civilization.

One third cause of disease, now well recognized, is worry. I need not explain here how the worry habit exhausts the nervous system and diminishes our power of resistance. Mental Scientists, by their advocacy of self-control, and their claim of superiority to outside

conditions, have commenced a campaign against the worry evil which is sure to have good results. But no one will deny that worry is one of the results of the conditions of civilized life, and thus we can trace a third cause of disease to the influence of civilization.

Granting the correctness of what I have said about the influence of civilized life upon health, what can Mental Scientists do to counteract this influence?

This is a question for each one to answer for himself, and which will call out the exercise of our highest intelligence to decide upon that line of conduct best suited to our case, and the strongest self-control to enable us to put in practice the decision we may have reached.

It is an easy matter for the Mental Scientist to call upon his own occult powers, or upon those of some other person specially gifted in that direction, to correct the evils resulting from a false mode of life, but it is much more difficult for him to carefully consider his present way of living, and to change it in the face of the adverse environment in which we all find ourselves.

For all civilized environment is adverse to a hygienic life. The whole aim of civilization is the development of the natural resources of the earth, and not the attainment of health, and the whole social machinery has been constructed in view of material progress and not of hygienic results.

And yet, even within the limits of our environment much can be done to improve our hygienic conditions, by those persons who possess sufficient intelligence, and who can rise above the influence of their surroundings. We need not seek to return to the original conditions which surrounded the pre-historic man, but we can call a halt whenever we find that our habits of life are such that they require more exertions

from our physical organism than they can stand, and ease the strain by living more in accord with early conditions.

This is the going back to nature which is so earnestly recommended by so many hygienic reformers, and which is proper enough so long as we do not forget that the object of our existence is to promote civilization. Right living, the attainment of which is the incentive to progress, does not consist in denying to ourselves the pleasures of existence, but in partaking of them wisely and with a due regard for our health.

CHAPTER IX.

BUSINESS SUCCESS.

Although almost every person is willing to acknowledge that health is the first condition of happiness, observation shows that a great deal more effort is spent to obtain the means of subsistence than to maintain our health. There is a good reason for this. Health is ours by right of inheritance, and with reasonable care will remain with us to the end. But most of us are born without any inheritance of wealth, and what business success we secure is due to our personal efforts.

In these days of competition and strife, wealth must not only be wrested from the resources of nature, but we must fight our fellow-men as well. It is in the realm of economics that man feels mostly the struggle for existence, and it is on that account that I want to devote one special chapter to that important subject.

There are now among the Mental Scientists many teachers who claim that they can command success for others, either by speaking the Word, or by sending

success vibrations, mentally or through their writings. I make no such claims. If I have that power I have never found it out, and have never exercised it. What I intend to do is to explain what I consider the Law of Business Success, as I think it can be deduced from the teachings of Mental Science, and as I have seen it confirmed by observation.

It is a mistake to suppose that the philosophy we believe has no influence upon business success. Not only will our beliefs influence our character according as they give more or less help for its improvement, but it will largely control the direction of our efforts in the acquisition of wealth. We all know what the Christian philosophy teaches as to the acquisition of riches, and we also know what is the result of its teachings. What I shall do is to present what Mental Science—as I understand it—teaches, leaving to the future to decide whether the results are an improvement on present conditions.

The law of progress is that every advance has to go through the test of practical experience, and that nothing is accepted except that which is found to increase the number of pleasant sensations.

Mental Science teaches that we are here as agents of civilization, and that the amount of our reward depends on the value of our work. Part of that reward is the possession of wealth, meaning by that word all those products which go to maintain life and enhance the pleasure of existence. All men possess more or less wealth according to the scientific meaning of the term. The rags on the back of the tramp are part of the general wealth as well as the vast possessions of the millionaire.

The first logical deduction from this belief is that each man is rewarded according to his work; that the

man who can only do average work in an average way, will only receive an average reward, and that the only way to increase our reward and to have more business success, is to increase the value of our work, which is usually accomplished by improving the quality of our intellectual character.

This statement must be explained, for there are many persons, including children, old or sick people, who do no work, and yet enjoy the benefits of considerable wealth. These persons draw their supplies from two different sources. One is charity, which means that the social organism of which they are an integral part is willing to support them in consideration of past or prospective services, the value of that support no longer depending upon the value of their work, but on the efficacy of the aggregate work of the whole nation. The other is the willing support of parents or friends, and I claim that this class earns its support and is entitled to it as much as those who play or sing before the public. Both classes minister to the happiness of those who support them, who on that account make them participate in the reward they receive for their efforts. However, like in the case of the persons supported by charity, the value of the support they receive no longer depends upon the value of their work, but upon the value of the work of the persons by whom they are supported; which is one of the results of the law of organization.

This fact, that the economic reward is always commensurate with the economic value of the services rendered to society, is denied by many people, especially among those engaged in finding remedies for our present economic conditions. Instead of recognizing that the poor reward received by the lower classes for their work is due to the deficiency in their intellectual character, they are clamorous for what they call a more

equitable distribution. I shall write more at length of what I call intelligent distribution in the chapter where I shall treat of economic organization.

From the standpoint of Mental Science, the first thing to be done to secure business success, is to recognize that we receive exactly what we earn, and that if we want more we must improve the quality of our work.

The second thing that Mental Science teaches, is that man does not control the march of social progress, but that it is under the control of the Universal Mind. If this is true, no man can know as to the place where his work will be the most effective, his knowledge being limited to his preference for some kinds of occupation, and his satisfaction or dissatisfaction with the reward he receives for doing the work.

If there is an Universal Mind which directs progress toward a predetermined end, it must be important to our success for us to know whether we are working in accord or opposition to its desires.

How shall we know then if we are doing the work which the Universal Mind requires at our hands? I think there is a way by which we can attain this knowledge, and I have tested it sufficiently to satisfy me that it is correct.

If the Universal Mind has a work for us to do, and if it controls all progress, it can surely facilitate the outside conditions necessary to the accomplishment of our work. If a man, for example, is qualified to do a certain work, and needs the reward for doing it, there must be somewhere within his reach some other man who needs just this work and is willing to pay for it. Neither of the men may know of the existence of the other, but the Universal Mind knows it, and it can and does bring them together.

From this course of logical reasoning I have drawn

the Law of Circumstances, which is simply that the best course for us to follow is to allow ourselves to be largely guided in our conduct by circumstances as they arise around us.

This does not mean that we must not take in consideration our desires or be guided by our judgment. But it means that as our knowledge is quite limited, and we lack many of the factors that would enable us to decide aright, we must often rely upon a better informed judgment, that of the Universal Mind, which I claim manifests itself by what we call circumstances.

The Law of Circumstances, as I understand it, works this way: If our decisions are approved by the Universal Mind, which approval means that they are in harmony with the advance of civilization, their accomplishment will be made easy for us, but if our decisions are inimical to true progress—not as we believe, but as the Universal Mind believes—circumstances will be unfavorable, and if we persist failure is sure to be the result.

The belief in the Law of Circumstances is based on a philosophy which teaches that success is desirable, and in harmony with social progress, and in direct contradiction to the Christian philosophy which teaches that our desires are evil, our judgment at fault, and that success in this world is in direct opposition to the will of God. History is full of examples of Christians who have spent their lives in futile efforts to accomplish certain results, entirely undismayed in seeing every circumstance turn against them. To that they found a very simple explanation. They were following God's commands as they found them in the Bible, and their failures were the work of the Devil who threw obstacles in their way.

This belief, that failure is no proof of mistakes in judgment, is yet quite prevalent, and even controls the

conduct of many persons who have no religious beliefs and pride themselves on their freedom of what they call superstition. These persons will follow their own judgment year after year, failing in what they undertake, when circumstances are doing their best to teach them that their judgment is at fault and that success lays in an entirely different direction.

The person who has learned thoroughly the correctness of the two propositions I have presented here, is on the high road to business success. He will not look for a reward he has not earned, and he will not take his judgment as a final guide when circumstances show him that it is not leading him aright.

Let us now see how we can build for business success on these foundations. No advice needs to be given as to the best method of following the Law of Circumstances. No one can do this except those who recognize the fallibility of the human mind, and who believe firmly in a controlling power of the Universe. With these two beliefs implanted in us, submission to the Law of Circumstances becomes easy, and with a little experience we soon reach the point where we dread to follow our judgment when circumstances make it specially difficult.

The belief in the Law of Circumstances can be depended upon to place us where we can do our best work, but when it comes to qualifying ourselves for an increase of reward, that is a question which is purely personal to us. This improvement is under our own control, and the Universal Mind cannot even help us.

If we are not satisfied with our business success, and recognize that our failure is not due to outside conditions, but the result of some defects of character, the first thing to do is to learn to know ourselves. Many persons fail of success, not for lack of judgment, but

because they are not willing to apply to themselves the same standard they apply to others. Among the many idiosyncracies of the human mind, none has struck me with more force than the different way in which we judge ourselves from others. Nothing is more common, so far as business is concerned, than to hear men who are themselves business failures pass judgment on the shortcomings of their friends. This one will never succeed because he does not know how to take care of his money, another one is too easy and cannot say no, a third is careless, a fourth too easily imposed upon. These judgments are usually correct, showing that those who make them are not deficient in judgment, but if you talk with them you will soon find that, in their estimation, their own failures are not due to any defect of theirs. One was burnt out, another went security for a friend, a third has an extravagant wife, and so on to the end of the chapter. When it comes to themselves, they can find a dozen good excuses for their lack of success, but when they judge of others they can see clearly enough the defect of character which keeps them down.

In my youth I used to accept these excuses as sufficient reasons, but as I increased in knowledge as to the qualities that make for business success, I found that successful men are just as liable to risks as the unsuccessful ones, but that they know better how to escape running them. To fail to insure when a fire means ruin, to endorse for a friend when you cannot stand the loss, to allow one's wife to foolishly spend hard earned money, is as much due to a defect of character as to uselessly squander one's money.

I found furthermore that those persons who ascribe their failures to outside forces never learn any better, while those who recognize that the defect is in themselves, seek to improve their character and come out

right in the end. I did not know anything about the philosophy of Mental Science in those days, but my conclusions were based upon personal observations, and in line with what I am now trying to teach.

When we have found out our weak points, two lines of improvement are open to us, both of which can be followed at the same time. One is to improve our character, and the other to seek for that work we are the best qualified to do.

The qualities of character that insure business success are the same as those which I have enumerated as necessary to the right control of conduct; they are knowledge, judgment, decision and perseverance.

According to my observation, the most common cause of business failure is lack of judgment, but a defect in any of these four qualities will surely prevent any marked degree of business success. When we have recognized in which of these qualities we are lacking, the way to improve is to take all possible occasions to call it into play. If, for example, it is judgment, we must commence to use it more and to rely less on habit or public opinion. We have little idea, until we take notice, how large a portion of our conduct is really controlled by the judgment of others. If we are lacking in judgment, we must learn to carefully weigh the reasons for or against of even what seems trifling actions, until we have acquired a greater proficiency in the power of balancing them against each other.

It is nothing but training. There is but one law of progress in the Universe, and that is through training; and there is but one way of training. The man who trains to run a foot race exercises his lungs and his muscles in and out of season, that in the time of need they may respond to his demands; the child who learns to play the piano goes through numberless exercises,

which to the ignorant seems to be a waste of labor; but experience shows that this training is necessary to attain a satisfactory result.

But until the truths of Mental Science were recognized, and the relation of the mind and body understood, no one thought of training as a means to improve character, and good resolutions were chiefly depended upon. We all possess a certain amount of knowledge, judgment, decision and perseverance, and besides have the potentiality of some development. If these qualities are not evenly balanced we fail of business success, and we must at once commence to train those which are the weakest, keeping the others in check that they may not have too much influence upon our decisions.

If we are honest with ourselves, that is if we apply to our conduct the same standard which we apply to the conduct of others, we will easily find the cause of our lack of success, and if we resolutely train to correct it we will gradually improve, and as our work gets better we will receive a more satisfactory reward.

To be able to find a place where our weak points will not be so great a drawback on our success, we must overcome a tendency very common among those who are business failures, to place too high a valuation upon ourselves, and undertake tasks for which we are not qualified. Most men have a desire to control their own labor, and often also to control the labor of others. But the ability to manage is a rare quality, and unless we possess it, it is much safer to work for others.

Napoleon used to say that there were plenty of soldiers capable of doing good work under general officers, but that the men capable of independent command were exceedingly hard to find. The same is true in business. The men who can fill efficiently subordinate positions are common enough, those who can fill sub-

ordinate positions of responsibility are comparatively scarce, while the men who can successfully manage business for themselves, even on a moderate scale, are few and far between. The large proportion of men who fail in business is well known, but it is not due to the risks of business, but to the large number of persons who, because they had made good clerks thought they were qualified to do business on their own account, or because they had successfully managed a small business, thought they could as well manage a large establishment.

If men would study themselves, and know their own strength and weakness, there would be no such failures, and there is certainly no excuse for the Mental Scientist falling into such errors.

The world is said to be full of round pegs in square holes, and vice-versa, but it is the result of man's ignorance and not of the working of a natural law. On the contrary, the Law of Circumstances is all the time driving men toward their proper position. But the majority of men are not willing to be thus guided, and for lack of knowledge make mistakes fatal to their success.

Educated young men are prone to fall in that error. They believe that because they have gone through college, can write a good hand, or have learned book keeping, they have had a business education and can fill any responsible position. They can, if they are industrious, probably do satisfactory subordinate labor, but the ability to succeed in business does not depend on education. It depends upon certain qualities of the mind usually received through inheritance, and which can be made more effective only by careful training.

In these days of concentration of wealth, business is being done on such a large scale that its management is becoming more and more difficult, and only those who have inherited marked qualifications for business

organization can hope to succeed, but on the other hand there is an increasing demand for efficient subordinates, and those who will earnestly seek to discover what they are best qualified for, and fit themselves to do it in the best possible manner, can feel assured that they will meet with all the business success necessary to enjoy such happiness as is within our reach.

It is claimed by many Mental Scientists that the power of attraction is an important factor in business success, meaning that we possess the power to attract to us those persons who have the cash we are after, and to induce them to exchange it for what we have to sell. If this power exists it is of an hypnotic nature, and its object is to help its possessors to win in the competitive fight.

I have myself no doubt that many persons use hypnotism to help them in their business; among them are found insurance men, book agents, sellers of patent rights, etc., and many of them possess considerable hypnotic power, and succeed where others would fail. But I have noticed also that these persons are usually failures in common avocations, and that their success is only transient and does not increase as time passes, as is the case with what I call real success.

I look upon hypnotism in business, as I look upon it in the pursuit of health. It can help us to extricate ourselves from a difficult position in which we ought to have never fallen, but it will not alone lead to permanent success, which depends upon the fulfilment of certain natural laws, which hypnotism can neutralize for a time, but cannot overcome.

But there is a power of attraction based upon a natural law, which we must cultivate if we would secure a fair measure of business success, and this law is that certain qualities of character attract customers.

The first of these qualities is Honesty, which I define as the desire to fulfil contracts in the best possible manner. All business transactions are a matter of contract, specific or implied. If I hire a man to work for me for two dollars a day to do a certain work, it is implied first, that he will work for me a certain number of hours, and second, that he will use all reasonable endeavors to employ his time in the way that will best promote my interests. An honest fulfilment of the contract does not mean only that he will spend so many hours in my service, but that during that time he will make my interests his own. This applies to all these transactions where a man hires the services of another, and nothing attracts more the employer toward the employee than the recognition of honesty in his character. All business transactions involving purchase and sale are also matters of implied contract. Even in the daily purchases of the necessities of life we expect to find the goods as represented, and are attracted or repulsed by the storekeeper according to the degree of his honesty.

I do not mean to say that honesty alone will ensure business success. Observation shows that many very honest persons fail, either in doing business on their own account, or in giving satisfaction to their employers; and also that, for a time, dishonest persons are sometimes quite successful. Honesty is a help to permanent success, which however really depends on the possession of the qualities I have already enumerated. Observation justifies me in saying that dishonest persons are lacking in business judgment.

Another quality which attracts is a pleasant manner in our dealings with others, but this pleasant manner must be genuine, and the result of a pleasant spirit within ourselves. There are many persons who recognizing the business value of a pleasant manner, put it

on for the occasion, and cringe, flatter, and play upon the vanity of those out of whom they expect to make some money. This, like dishonesty, may succeed for a time, but fails in the long run. Independence of character is the only foundation upon which pleasant dealings can be built. It is the true man or woman, those who while seeking to please are careful to maintain their self-respect, who will attract those upon whom they depend for business success.

There are other qualities which attract, such as neatness, promptness, accuracy, etc. Of these, however, I need not write, for they are not nearly as important factors as those I have described.

In conclusion I want to say that moderate business success is not difficult of attainment.

Remember first that according to the teachings of Mental Science, you are here to help in the progress of civilization, and that happiness is not yours by right, but is the reward of work well done. Keep in mind that your reward will depend upon the quality of your work, which itself depends upon the quality of your character, and that no change in your surroundings, unless it places you where you can do better work, can have any effect in increasing your reward.

Follow the Law of Circumstances, and cease to believe that you know better than the Universal Mind which is the best work which you can do for society.

If you do those things you are in no danger of failure; if you fail the fault is yours and not in the natural laws which control business success, and it is your part to seek where you have made mistakes and to rectify them.

CHAPTER X**THE LAW OF CIRCUMSTANCES.**

After writing the last chapter, in reading it over, I decided that a belief in the control of the Universe by a higher power than ours, and a willingness to place ourselves under its control, is such an important factor in business success that it would be best that I write more at length on the subject, and devote an entire chapter to an explanation of my position.

One of the fundamental tenets of Christianity is that God already takes care of his children here, and that thus they have an advantage in this world over those they are pleased to call the children of darkness. But if there is one fact well proven by experience, it is that there is no Special Providence watching over men, and that the Christian, in putting his trust in the love of a Personal God instead of in the improvement of his own character, diminishes instead of increasing his chances of worldly success.

It does not follow, however, as is claimed by the Materialists, that there is no controlling power in the Universe, or that if there is such a power, there is not a law which, if understood, would enable us to put ourselves in harmony with the aims of this power, so as to benefit by its greater intelligence. I claim that there is such a law to which I have given the name of the Law of Circumstances.

To clearly understand what this law is, we must first know what is this power which we call the Universal

Mind, what are its attributes, and what are its functions in the march of progress.

I have stated before that it is a fundamental belief of the Mental Scientists that mind permeates all the Universe, and also that mind controls. From these two beliefs it follows logically that, just as the individual mind of man permeates his whole organism and controls his aggregate actions, so must the Universal Mind control the aggregate actions of the different parts which constitute our Universe.

But we must not jump at the conclusion that because the Universal Mind controls the aggregate of actions, it is conscious of its existence, or free to direct progress according to its own will. It is logical for the Christians to claim these attributes for their Personal God, but it seems to me difficult, in view of our present knowledge, for Mental Scientists to claim these attributes for an Impersonal Mind.

As regards consciousness, the first thing we must understand is that there is a fundamental difference between intelligence and consciousness. Intelligence is based upon knowledge, consciousness upon sensation.

To show that intelligence can exist without consciousness, I will point to the growth of a plant. No Mental Scientist will deny that a plant is intelligent, that is, that it knows how to use means to accomplish a given end. A plant of corn knows how to take up at the proper time the materials furnished by its environment, and how to dispose of them and to combine them so as to accomplish the desired result. And yet the plant is certainly not conscious of its own existence, or of the control it exerts upon its own growth.

Unconscious control in the Universe is the rule, and conscious control the exception, and careful investigation shows that consciousness is a late development of the attribute of sensation, which manifests itself only

in living organisms, and to that extent in which it is necessary to enable them to perform the work which is under their special control.

I cannot go here into an explanation as to the difference as to the nature of intelligence and of consciousness, except to say that while intelligence increases with the increase of knowledge, consciousness does not increase with the increase of sensation but with its concentration. The difference is somewhat like that which exists between volume and harmony of sound. Volume depends upon the number of vibrations, harmony upon their organization.

So I believe that while we have sufficient reasons to claim that the Universal Mind is intelligent, we have not sufficient grounds to conclude that it is conscious of its own existence, or of performing its functions.

As regards Free-Will, that is as to the power of the Universal Mind to direct progress in whatever direction it chooses, I do not see how we can logically believe that it is one of its attributes, if we believe that the difference between the Universal Mind and individualized minds is one of degree and not of kind.

We know that the mind of plants, animals and men does not control their growth according to its free-will, but according to the potentiality of their heredity and the conditions of their environment. As regards these individualized minds, we can trace back the source of their potentialities to hereditary transmissions, that is, we know that a grain of corn can only develop in one direction, which is determined by the knowledge it has received from its ancestors. But this is not a final answer to the question whence comes potentiality, and why did the ancestors of the plant of corn develop in that special direction?

In the same way we cannot tell where the potential-

ities of the Universe originated, because it is one of those questions which, like that of Space and Time, lose themselves into Infinity, and which it is impossible for finite—individualized—minds to solve.

All we can say is, that reasoning from the known to the unknown, universal progress must travel in the direction of its inherent potentialities, and that the Universal Mind is not free to decide what the outcome of progress shall be, but must control all forces toward a predetermined result.

It is very clear to me that if we accept these premises, and replace the conscious Personal God of the Christian by the unconscious Universal Mind of the Mental Scientist, the belief in a Special Providence must be a stupendous mistake, and those who trust in it for help will surely be disappointed. For if the Universal Mind is not conscious, it can feel neither love nor hate, nor have friends and enemies, and the belief that there is a special protection for those who obey God's commands must be looked upon as one of the fallacies due to the ignorance of men.

When we understand the nature of the Universal Mind and what are its attributes, the next question that presents itself to us is: What are its functions in the march of progress?

If there is one truth which forces itself upon us by our daily experience and observation, it is that success here depends upon organization, and that organization is not possible without the control of an intelligent power. Starting with the most simple organization, either political or economic, we find that there is always a controlling and executive power, which is acquainted with the resources and aims of the organization and directs its actions; the need for this controlling power increasing with the degree of organization.

This being recognized, we come to the next question: Is progress as a whole the result of a more complex organization than the subordinate lines of progress which we know are organized?

It is not, according to the Materialists. They do not believe that progress tends toward a predetermined result or that it is intelligently controlled, nor do they recognize progress as a whole. For them progress is the result of a series of disconnected actions due to the vagaries of variations and the pressure of the environment, and not of a more complex organization.

But Mental Scientists cannot accept any such theory, for they believe that progress is the result of intelligent organization, and they see no reason to suppose that it stops at nations.

Just as they believe that an individual is a conglomeration of cells which have organized themselves so as to increase their own power of enjoyment, and a nation is a conglomeration of individuals who have organized themselves for the same purpose, so they must believe that nations will eventually organize themselves into a more complex organization that will be controlled by an Universal Mind, in the same way that the aggregation of cells is controlled by the individual mind, and the nation is controlled by a national mind.

And if it is objected that this Universal Mind will only come in existence through the aggregation of nations, and cannot control now as this greater organization does not exist, I answer that the individual mind exists in the germ long before the physical organism has been constructed, and that when men organize a manufacturing enterprise, the controlling intelligence exists long before the enterprise is ready for operation, and that according to the law of analogy, and reasoning from the known to the unknown, just as

the mind within the embryo works to a definite plan, using intelligently the means at its command for its accomplishment, and the organizers of economic enterprises do the same, we must believe that the Universal Mind already exists, and is in control of that part of Infinity which constitutes our Universe.

The function of the Universal Mind is then to direct and control the march of progress in the Universe, using the forces at its command to the best advantage, not according to its free-will or to accomplish its own desires, but subject to the laws which inhere in the Universe, and to accomplish a predetermined result.

And according to this belief, man is one of the forces subject to the control of the Universal Mind, and we must logically believe that our success will be commensurate with our willingness to place ourselves under its control. This is the truth which has been dimly recognized by all religious persons, and the reason they are not more successful than those who do not believe in a controlling power, is due to the mistakes they have made as to the attributes of this power, and the nature of the results aimed at.

Their mistake is of the same kind as would be that of a man who, in a country as highly developed and politically organized as Switzerland, would seek for success by fawning upon the president of that republic under the impression that the way to success is through the favor of the ruler. Should the Swiss president seek to set him right, he would explain to him that in that republic—where the executive officer has been deprived of all the autocratic powers which are yet possessed by the president of the United States—success is attained through a faithful obedience to the laws of the land, and an earnest endeavor to promote the prosperity of the country, and that the only influence he, the president, could exert to help the success

of any citizen was to recognize their value to the community, and help them to attain that position where their services would be the most effective for the prosperity of the country.

This comparison as to the way to success under an autocratic ruler and in a republic, explains clearly the difference which exists between the Christian's conception of his Personal God, and the Mental Scientist's conception of the Universal Mind; and explains also the failure of the trust of the Christian in his Special Providence. The belief that God protects those he loves has no foundation in fact, for the Universe is a republic and not an autocracy, and the way to success upon earth is not to please God, but to do good and efficient work in advancing civilization.

It is true that the Christian can show numerous instances where spiritual—mind—influences have been exerted in their favor, but investigation shows that it has always been done when they were engaged in work which promoted civilization, and that the same help has been given under the same circumstances to men of all religions, and of no religion at all.

One striking instance of this fact is found in the career of Napoleon I. So long as he directed France in the wonderful civilizing work which was accomplished by the French revolution, his star, as he called it, was in the ascendant and all circumstances favored his enterprises, but when he ceased to work for civilization, and turned his efforts and those of the French people toward military glory and increase of power, circumstances turned against him, and his downfall became only a question of time.

The way to success is then, from the Mental Scientist standpoint, not by seeking for the favors of a Personal God, but in doing good work toward the development of the potentialities of the Universe.

If this is correct, it is important for us to know what is this predetermined end, toward which the universal forces—man included—are working under the control of the Universal Mind.

According to my belief, which I have already stated in this book, and for which I have given reasons in the first part of *Studies in Sociology*, this end is the accomplishment of all possible combinations, these combinations increasing in complexity until all the potentialities of the Universe have been worked out. At this time these combinations are effected by men, and are called artificial, in contrast with natural combinations whose potentialities seem nearly exhausted.

This process is called civilization, and according to the line of reasoning which I have followed in this chapter, it is those persons who do effective work for civilization who can confidently expect that their actions are in harmony with the control of the Universal Mind, and depend upon such guidance as will help them to success.

Here comes an important question: How shall we know when we are really helping the work of civilization? Any one looking over the whole field of progress must recognize that there are millions of men, equally sincere, intelligent, and desirous to promote the public good, who hold entirely different opinions, and strive for results seemingly inimical to each other.

This proves to me that the finite mind of man is entirely unable to judge of what is best for progress, and can only recognize what brings him the best reward, that is what gives him the most personal happiness.

When man assumes to decide what is the conduct which ought to be followed by others to promote civilization, he claims a knowledge that he cannot possess, for it is far beyond his limited capacity.

The responsibility for universal progress rests upon

the Universal Mind, which is all the time seeking to place us in that position where we can do the best work and receive the greatest reward.

Let us then cease to try to control that which is not within our sphere, and recollect that the ability to enjoy pleasant sensations has been given to us for our own guidance and not for that of others.

And, as the achievement of success causes pleasant sensations, and real success is only possible when we work in harmony with the control of the Universal Mind, it is as a help to establish this harmony that we benefit from the knowledge of the Law of Circumstances.

Every person who has any power of observation must recognize that at times every circumstance seems to work in our favor, while at other times they seem to conspire to thwart our efforts. No scientific explanation of this fact has ever been given, but it has been ascribed to many different causes, chief among them being the will of God, chance, and the influence of good or evil spirits.

But with my philosophy this fact is easily explained. The Universal Mind being in universal control directs circumstances so as to promote civilization, and if the things we are trying to do also tend to promote civilization, all circumstances must naturally favor us, but if they tend to obstruct civilization, they must naturally thwart us.

This Law of Circumstances is a natural law which all men obey to a certain extent. We are all more or less guided by the weather, the seasons, and other conditions of our environment. The reason we are not guided by it in that form of conduct where we seem to have more freedom of action, is because ignorant men have but little idea of the limitations of their own

knowledge, and believe that they can decide questions entirely beyond their capacity.

Thus to-day, there are millions of men who are certain that they know all about the will of God, and on account of their desire to act according to that will, strive for a life time to accomplish certain results in the teeth of adverse circumstances, never dreaming that all the difficulties they encounter are obstacles which are calculated to drive them to a position where they could do more useful work for society.

Other persons have an exaggerated belief in their own qualifications, and are confident that they will finally overcome all adverse circumstances.

Others think that they are necessary to the work of progress, and that the duty has been imposed upon them to educate the world, in no way discouraged by the fact that the world will not listen to their teachings, for it only proves to them the tendency of men to prefer darkness to light.

Thus for a thousand different reasons men will not obey the Law of Circumstances, preferring to follow their own limited knowledge and fail, rather than to succeed by obeying a more intelligent control.

The Law of Circumstances is a safe guide only for those who know their own power, but who also know their own limitations. I have said that the sphere of activity of the individualized mind is the construction and maintenance of our physical organism, and the control of that part of our environment of which we can gain possession for our own enjoyment. Within the limits of our sphere of control we are absolute masters and the Universal Mind never interferes. But when we undertake to control universal progress, or any part of it, we go beyond our sphere, and circumstances will only favor us when we happen to work in harmony with the control of the Universal Mind.

The knowledge of these facts will not only enable us to be guided aright, but it will also prevent us from seeking the help of the Universal Mind in the solution of difficulties which properly belong to us. Thus the Universal Mind will not restore our health, nor will it increase our wealth, nor do any of those things that the Christian expects at the hands of his Personal God. The Universal Mind simply controls circumstances in a special direction, and it is for us to take advantage of this control for our own personal satisfaction.

CHAPTER XI.

INDIVIDUALS.

What is an Individual? Simple as seems this question, it is not easily answered; and yet a knowledge of the many factors which constitute an individuality is absolutely necessary to a clear understanding of our relation to our environment, and to the successful control of our conduct.

The usual answer is that an individual is an entity, and the unit of society. This answer is only partially correct, for while the individuals are the units of social combinations, they are very far from being entities, being combinations of cells which have organized themselves into living organisms.

Among the many different facts which our new knowledge enables us to recognize, one of the most important as a help to the control of our conduct, is that all existing things whatever, as far as our observation extends, are combinations.

How large and how small are these combinations, no one can tell. Theoretically one can speculate as to the

possible minuteness of the least combinations, but when scientists have reached the point where one million atoms can stand on the point of a needle, they are just as far from having reached the unit of matter as they were at the beginning, for it is impossible for man to conceive of a particle of substance occupying space that cannot be subdivided.

The same difficulty confronts us when we try to speculate as to the possible ultimate size of the largest combination. With an infinity of mind and of matter, and an infinity of time and space, we cannot grasp the idea of the limits of an ultimate combination, embracing all existing things. We can talk about it, but no one who has thought upon what we mean by Infinity, can claim to realize either the minuteness or the extent of the combinations which constitute the environment in which we live.

But if we cannot through any process within our reach, establish the limits, either backward or forward, of existing combinations, we can first recognize the fact of their existence, and next establish the limits of these which we can study and investigate through our perceptive senses, helped by our reasoning power.

The smallest living combination which we can practically recognize is the cell, and the largest is the nation, and between those two is a regular gradation of combinations increasing in complexity, and each advance is made by the aggregation and organization of those lesser combinations which stand below in the order of development.

In proof thereof I will call to the mind of my readers that there was a time when no nation existed upon the face of the earth, and that before they could be evolved individuals combined themselves into families, tribes, and many other subdivisions bearing different names, but all following the same line of evolution, that is

the absorption of the less complex combinations, resulting in an increase in complexity, and a corresponding advance in civilization.

And those persons who are acquainted with biology know that before the individuals were evolved, the cells had to go through the same process of increasing complexity of combination and improvement of organization.

The relation of these facts to the study of conduct—and how to conduct ourselves aright is the real aim of the study of Mental Science—is that it enables us to recognize that, as there is but one law of organization, it must control all combinations, and that the same principles which control the organization of cells into subordinate organisms, and of subordinate organisms into individuals, must also control the organization of individuals into families, states and nations.

This question opens three different lines of investigation. One relates to the organization of the cells into an individual, with the object of learning how an individual controls himself. This phase of the subject is discussed at length in the Law of Individual Control, Part II. of Studies in Sociology, and I shall not treat of it here. Next we must investigate the special position of the individual in the Universe, considered as a separate and distinct combination, so as to know how far he is independent of his environment in the control of his conduct, and how far he must consider himself as a constituent part of a larger combination. This is the subject I intend to treat in this chapter. And finally we must study the individual as part of the larger combinations into which men organize themselves, so as to find out which is the right conduct for us to follow as members of a family or as citizens. These questions I shall treat in subsequent chapters.

I wish to say here that while I shall study the subject of individuals from the human standpoint, all I shall write applies as clearly to animals and plants. I claim that there is but one law of conduct, and that precisely the same principles which control the conduct of men toward animals and plants, must control the conduct of men toward their fellow-men. Society—meaning by that term all the human family—is part of our environment, just as are animals and plants, and we are part of the environment of society and of animals and plants; and there can be no principle that applies to our conduct toward our environment, but what must apply to them in their conduct toward us.

Men have so long looked upon themselves as something different from the rest of the Universe, that this statement will not only seem difficult to reconcile with our position on the earth, but also dangerous to the harmonious relations of society, but better knowledge shows that just as the acceptance of the legitimacy of the pursuit of personal happiness will prove the key to social improvement, so the recognition that there is but one law of conduct, and that the same principles which control our conduct toward animals and plants must control our conduct toward men, will open the way to a much better state of society than that which now exists.

The first question to be investigated is: What are the special characteristics which distinguish an individual from any other combinations?

To answer that question correctly, we must first notice that there are two marked advances made by all combinations as they increase in complexity. One is that the more complex they are, the more they segregate from other like combinations, and the other is that at the same time they increase in independence.

As individuals are that form of combination which stands between the subordinate organisms and the families, they must differ from them as to the degree in which they have segregated themselves, and as to the amount of independence they enjoy.

As to the question of segregation, leaving out of sight that due to the factor of space, which is responsible for the present belief that individuals and nations are combinations differing in kind and to be controlled under different laws, we find that while it is true that each cell and subordinate organism has knowledge and feelings of its own, it is also true that they are much more dependent upon each other than individuals are. Thus it is impossible for some of the cells to be affected by disease without it reacting seriously upon the combination to which they belong—the individual—a fact which accounts for the prostration which usually accompanies sickness, when often a small portion of the cells are in a diseased state. So close indeed is the solidarity between the cells that if the eyes fail to perform their functions, the whole individual is in darkness, and if the heart ceases to beat, every cell in the individual dies, and disintegration takes place.

It is not so with a combination of individuals. Within the family or the nation, each individual is sufficiently segregated to maintain his faculties and existence entirely alone, and the sickness and suffering of one individual do not react so strongly on the others.

In discussing the question of the increase of independence which follows the increased complexity of organizations, we must remember that independence does not mean only the ability to decide what our conduct shall be, but also the ability to put in practice our decisions, and it is in the increased ability to perform, and not to decide, that is found the incentive to more complex organizations.

This is well exemplified in the organization of the family. It is by its help that the individual can raise offspring, not only because the association of both sexes is necessary to the act of conception, but because the family can bestow upon the individual care in infancy, sickness and old age, that the individual cannot bestow upon himself. The combined strength and skill of the family can also accomplish many things that tend to increase the happiness of the individual, which he cannot accomplish for himself. I therefore conclude that the family is more independent than the individual.

The same increase of independence manifests itself when families organize themselves into nations. The people of the United States, for example, are practically independent of the rest of the world, and if through some catastrophe all other nations should be blotted out of existence, they would still possess the ability to procure almost all those things necessary to their enjoyment.

This increase of independence is, however, achieved only at the expense of some of the independence of the lesser combinations. The family within the nation is less independent than the family outside the nation; the individuals within the family are less independent than the individuals outside the family; and those simpler living forms, which practically are only a stomach floating about in search of food, are much more independent to decide their actions than the human stomach, which is carried hither and thither at the will of the individual, and which depends for his food upon the actions of the subordinate organisms of the aggregate of which it is a constituent part.

This partial loss of independence is the price which all lesser combinations have to pay when they aspire to the increase of happiness which is only possible by

becoming merged in a larger combination, and we see it plainly in the process by which we increase the melody of sounds. A single person playing upon one instrument need keep no special time or pay any attention to rules and regulations. But as soon as an attempt is made to take advantage of the potentiality for an increase of melody through a combination of instruments, each player must surrender a part of his independence, and learn to obey the laws that control music, and the directions of the person who has charge of the musical organization to which he belongs.

It is because of this law of organization, that whenever we become a component part of a larger combination we lose some of our power of decision in exchange for an improvement in results, that it is important that we should understand our true relation to our fellow-men, and what part of the control of our conduct we must surrender to the social organization, and what part we must retain in our own keeping.

And this we shall best ascertain when we understand that individuals are only one of a series of combinations, subject to the laws controlling all organizations.

My aim in this chapter is not to lay down rules for the conduct of individuals, or to decide how far we must abide by the edicts promulgated by the social organization, but to present to the readers some of the difficulties which are inherent to the problem of conduct, and also some facts that have a bearing upon its solution.

And one of the chief difficulties comes from the fact which I have just stated, that no increase in the complexity of organizations can take place without some loss of independence for the constituent parts, and that each individual must decide for himself how far he will submit to the control of the social organizations

to which he belongs, when they promulgate rules and regulations which he considers inimical to his individual happiness.

In deciding this question, let us remember that each one of us is the sole judge of his conduct, and that we have the inherent right to resist or submit as we deem best.

There are many arguments that can be brought forward in support of this assertion, and I present one here which I claim has a wide application.

We are, each one of us, the center of our own Universe.

It is a geographical fact that there is a definite center to any space with definite limits, but there can be no definite center to the Infinite, or to that part of the Infinite we call the Universe.

I have defined the Universe as that part of Infinity with which we are connected, and if that definition is correct, the extent of the Universe varies for each individual. For instance, the extent of the Universe is immeasurably larger for the astronomer than for the uncivilized man, for the travelled than for the untravelled man. The more a man knows the larger becomes his Universe.

Our environment is co-extant with our Universe, and as it does not depend upon geographical limits, but upon the attributes of our minds, it logically follows that it extends equally all around us, and that thus, wherever we may be, we are the center of our Universe.

The recognition of that fact will make us self-centered, that is, we will consider our environment as related to us, and not ourselves as related to our environment, and while knowing our brief tenure of life, we will not be foolish enough to believe that the Universe has been created for our own use, we will, on the other hand, recognize that during our life here we must, as individuals, look upon our Universe as a

reservoir of natural resources open to us for appropriation, subject only to the restraint of natural laws, and to the limitations imposed upon us by the presence here of other individuals likewise constituted, and endowed with the same desires.

And as the limits of our Universe, and the ability to appropriate its resources, increase with the development of our faculties, the recognition of these facts will further stimulate the improvement of character which in preceding chapters I have shown to be the only process that can increase our happiness.

It logically follows that if each individual is the center of his own Universe, he is in the best position to judge of the conduct that will bring him the most happiness and the proper person to control his own actions. The belief so prevalent now, and so sedulously taught even by persons of a progressive turn of mind, that we can judge for others as to the conduct that will bring them—not us—the most happiness, is a remnant of old beliefs in the creation by a Personal God, of an Universe with definite limits. Under such a supposition God occupied a position in the center of the Universe, and was eminently qualified to control the conduct of the beings he had himself created.

This belief in outside control has persisted until now, but must disappear before the knowledge of the truths taught by the philosophy of Mental Science, so that the tendency will be for individuals to become more and more self-centered, and to recognize that each individual occupies exactly that position where he can best decide what his conduct should be.

Another fact that we must thoroughly understand is that the object of all organizations is to increase individual happiness, and not social happiness, and that whenever the question presents itself to us how far

we shall surrender our personal independence to the dictates of the organization, we must decide in view of its results upon ourselves and not upon society.

But it does not follow that because we are the sole judges of our conduct, and owe no unwilling obedience to authority, society has no right to enforce its decrees. The social combination has the same right to seek for its combined happiness as the individual has to seek for its personal happiness, and in obedience to this natural law, society takes measures to enforce its decrees.

Until now reformers, under the belief that rules of conduct are derived from abstract principles, and must be obeyed regardless of results, have thought it their duty to resist those social decrees which they did not approve, and it is very slowly that they put in practice the teachings of the evolution theory that the attainment of individual happiness is the only safe guide for individual conduct.

Resistance to unjust laws is believed by many persons to be an important factor in social progress, but that is also a mistake. The laws of a nation represent the character of its citizens, and their improvement does not come through the resistance of the minority, but through the improvement of the average character.

The efforts that a progressive majority has to make to wrest the control of the social organization from a conservative minority, which must be exerted whenever progress is made, must not be confounded with open resistance by a minority. In this last case it is usually a waste of efforts at the expense of individual happiness, while in the other case there is the minimum of individual risks, and the maximum of satisfactory results.

Social progress is a slow process which cannot be hurried, and which is in no way under our control, so the question whether we will submit or resist is not

one of principle, to be decided in view of its influence upon society, but is a personal question to be decided by its results upon our own happiness.

And now I want to present here the reasons that lead me to believe that social control must often supercede individual control, because they are derived from the belief that the mind controls, and that it is the same mind which organizes all existing combinations.

The favorite argument of the Materialists is that if the individual is the controller of his own conduct, and society only an aggregation of individuals, the rights of the individual must take precedence over those of society. It is on a small scale the same question that presents itself in the union of states under one federal government, a question which inheres in all attempts at organization.

This question has been fully settled in the organization of the older combinations. According to my theory of mind control, the eye has been evolved by the aggregate organism to increase its own happiness—and not for the happiness of the eye—and the aggregate controls the eye by means of its greater power.

We find the same law at work in the organization of the family; the child is not born in the family for the happiness of the child but for the happiness of the parents, and the family controls the child so long as he remains a member.

The same law is operative in the organization of the later combinations. Society does not organize itself to increase the happiness of any one of its members but of all its members, and must keep the chief control if it wants to accomplish its object.

The law of organization, as I understand it, is this: Whenever two units, or more, merge their interests, each unit surrenders a certain portion of his right of

control, which goes to a common fund, and a condition of success for the organization is that the sum total of control possessed by the aggregate shall be larger than that possessed by each part, thus enabling the aggregate to rule.

I find this law in force in all organizations, from the organization of cells into subordinate organisms to the organization of families into nations. It controls social, political and economic organizations. Different units surrender different rights, according to the purposes of the organization, but all organizations are built upon rights of control surrendered by their units, it being the first condition of success.

This must be clearly understood that I look upon our Universe as composed of numberless combinations, of different degrees of complexity, but all obeying the same laws, and that I look upon social organizations, which I shall discuss in the following chapters, as subject to these laws, the chief one of which is that the organization rules, and that if the individual resists, he does it at his own risk.

Observation has shown me that the success of social organizations does not depend upon the intelligence of the organizers, but upon the character of the individuals. So far as I know, no social advance has ever failed for lack of a leader, but thousands of attempts have failed because they were ahead of their time, before the individuals had reached sufficient development.

Social reforms are advocated by men and women who have outstripped their environment, and who, looking around upon the social structure, can see its defects and how it could be improved. The changes they advocate would often prove quite beneficial, but fail of adoption because the form of social organization does not depend, as so many social reformers

believe, upon the will of the individuals, but upon the degree of their mental development.

And I want my readers to remember that what I shall say in the following chapters is not intended as suggestions for changes in our present methods of social organization, but has been written as a help for those persons who believe in the philosophy of Mental Science, and that the improvement of society comes through the improvement of character of the individuals, and have to decide from their new standpoint what line of conduct they had better follow.

CHAPTER XII.

THE FAMILY.

I.

MARRIAGE.

The marriage of which I want to write in this chapter is not the legal ceremony known by that name, but the union of men and women for the purpose of building a home and raising offspring. Thus considered, the institution of marriage is as old as the family itself, and existed long before human laws were promulgated.

According to scientific researches, there has been many forms of associations answering the purposes of marriage, these forms corresponding to the degree of mental development. At the present time polygamy seems to be the most in accord with the mental development of the less civilized people, while the more advanced have evolved into the monogamic marriage, as more in accord with the increasing belief in the equality of the sexes. Monogamy, as I look at it, is the marriage relation which must obtain in a society which recognizes equal rights in competition, and equality of

rights within marriage must increase as the civil and economic equality of the sexes increases.

Those writers who study social phenomena from the standpoint of creation, usually consider monogamy as the highest ideal which can be reached in the married state, but I do not believe that it can be so regarded by those persons who believe in evolution. The fundamental idea of evolution is perpetual change, and as applied to social institutions, it teaches that the same influences which cause one institution to change, will affect all other institutions in the same way. Then if we teach that there are influences at work which are modifying religious, political and economic institutions, we must also believe that the same forces are influencing the marriage relations. I personally believe that polygamy and monogamy are the forms of marriage corresponding to competition in economics, and that the growing tendency toward economic communism is modifying our ideals as to the marriage relation.

What will be the final outcome, I do not pretend to know. J. H. Noyes, the founder of the Oneida Community, held that what he called complex marriage, was the logical form of marriage for a community, and attempted to put it in practice at Oneida. It was abandoned after some thirty years of trial, and certainly proved a failure at the time. It may have failed from inherent defects, or because neither the individuals nor the environment were yet ready for it. That, however, is not a question I intend to discuss now; if complex marriage is the sexual relation that corresponds to communism, it will be evolved in its own time, but for the present we are yet so steeped in competition that this question will not present itself to us during our life time, and possibly not during that of our children. We are now concerned with the monogamic marriage, and what I intend to say here relates

to the influence which the philosophy of Mental Science will have upon the relations of husband and wife toward each other.

While both the Christian and the Mental Scientist may find the monogamic marriage the best suited to their present state of mental development, and to the environment in which they live, there must be a great difference in the spirit in which they enter the marriage relation, a difference that will increase as the philosophy of Mental Science bears its logical results.

The wording of the marriage ceremony as performed by the Christian ministers, is such as gives expression to the Christian belief as to the right relations of the sexes, and cannot be subscribed to by those persons who believe in individual independence. No Mental Scientist can accept for an instant the idea that it is the man's special duty to protect and cherish, or that the woman must promise to love and obey. These phrases imply a difference between the sexes which their philosophy prevents them from admitting, and for them, the only possible relation into which they can enter, is a mutual agreement to each use their best efforts to promote their joint happiness and economic prosperity.

As love—so called—is the foundation on which marriage is usually built in this country, I think that I must first explain the great influence that the acceptance of the philosophy of Mental Science will make in the way in which we will look upon the control of the affections.

I will not spend much time in explaining the way in which love is looked upon in the present day. When we say of persons in love that they live for each other, and speak of marriage as the placing of one person's happiness in the hands of another, we express clearly

the present ideas as to the affections, which are the result of ages of life in an atmosphere where individuals have looked for an increase of happiness through changes in their environment. These phrases indicate a complete surrender of individuality in our most intimate and important relations, and to the Mental Scientist furnish a complete explanation of the many failures to increase happiness through marriage. I need not say that no Mental Scientist can deliberately so sink his individuality as to make another person the center around which revolves his existence, or place his happiness in the keeping of another.

I am not prepared to say positively what effect the spread of Mental Science will have upon sentimental love, but I doubt very much if the two can exist together. The influence it will have upon the affections will be something like this. All men and women have a tendency to being attracted by certain qualities in the persons with whom they come in contact. That is specially true as to the attraction between the sexes, and there does not live the men or women who, at some time in their lives, have not felt its power. The influence that Mental Science will exert will be to teach that a due regard for our individual happiness requires us to keep complete control over our attractions.

The present teachings are, among moral persons, to first consider if the attraction can lead to honorable marriage, and if it can, to surrender to it, the more completely the better. The control of the affections proposed at first is not advised in view of the happiness of the parties concerned, but in view of public morality, and if once this is safeguarded, the Christian moralist sees no further use for the control of the affections.

The Mental Scientists, if true to their belief, will act

very differently. Whenever they feel themselves attracted toward a person of the other sex, they will seek to judge dispassionately of the probable results of this attraction, and if they consider them favorable they will encourage it; but they will be careful to keep themselves well in hand, never surrendering the control of their conduct to this attraction, or allowing their own happiness to depend upon the conduct of another person. This they will do even if the attraction culminates in marriage, for if their philosophy is sound, its practice must result in an increase of happiness within, as well as outside, the married relation.

It is because I believe that Mental Science will entirely change our point of view in regard to the control of the affections, that I doubt if sentimental love can exist in connection with it. I can understand how the truest and most enduring affection can result from the practice of the principles I have just now presented, but I cannot picture to myself true Mental Scientists, those who have gained complete control over all their faculties—their affections included—cutting up the foolish antics which have been the prerogative of sentimental lovers from times immemorial.

I believe that Mental Science will eliminate sentimental love before marriage—it never exists very long after marriage—but that it will be replaced by much more married happiness than is possible now.

To those reformers who are working for political, economic or religious changes, and yet who regret to see the elimination of sentimental love, I would say that the success of their efforts as reformers will also destroy many things which more conservative persons prize, but which must disappear before the march of progress. War has its heroes which whole nations delight to honor, Christianity has its faithful workers who brave death in foreign lands, slavery has many

traditions of generous masters and devoted slaves, and kings have called out admirable qualities in their followers. But progressive people will gladly see heroes, missionaries, slaves and subjects disappear, because they know that the state of society in which they flourish will be followed by another where much better conditions for social happiness will obtain.

Let us then apply to the elimination of sentimental love the same line of reasoning which we apply to other phases of progress, and recognize that beautiful as it may be in the abstract, it has its source in a weakness of character incompatible with the teachings of Mental Science.

The elimination of sentimental love will enable men and women to recognize the true function of marriage, which is to build a home and raise a family. Part of man's work upon the earth is the perpetuation of the race, and as an incentive to the fulfilment of this task, all men and women have the desire for parenthood strongly implanted in them. I do not mean by that the sexual instinct which exists in all animals, but the desire to raise a family; a desire which has its own line of development, and which has more and more influence upon our conduct as we progress in civilization. Under present conditions, to successfully raise a family requires the building of a home, and the more permanent the home the better can the task be accomplished, and it is to secure this permanency that the institution of marriage has been established.

It is evident then, that the true foundation of successful marriage is not the ephemeral attraction of sentimental love, but the voluntary union of two persons, who having each developed those qualities which constitute a satisfactory character, desire to join forces to do what neither of them can do single-handed.

I need not point out that neither the man nor the woman can start a family without the other. The union of the sexes is a condition of conception, which is the initial step in raising a family, and experience shows that the longer the parties unite their efforts toward a common end, the more successful they will be in its accomplishment. The reason of it is that it is not only sexually, but in all the qualities that are essential to the building of a home, that men and women complement each other.

The aim, then, of Mental Scientists who contemplate marriage, should be to find mates that can as near as possible complement them. It is the trend of all natural attraction, and it is because we fall in love with our opposites, that love has been looked upon as the best foundation for marriage. And if by love we meant a strong attraction for a person of the other sex we would be substantially correct, provided we remembered that unconscious desires must be subordinated to conscious control. The Mental Scientists will then, when they contemplate marriage listen to the natural attraction, but control it by their judgment instead of allowing it to control their judgment.

I have said that the aim of the parties who enter in the marriage relation, ought to be to complement the qualities each one possesses. There is no perfect man or woman, and even if there was, a perfect man or woman would not be a perfect individual, for the qualities which go to make a perfect man preclude the possession of other qualities which are necessary to complete a perfect character. All qualities have their corresponding defects, and thus no one can be perfect. This is one of the causes of the benefits of associations, and it is because of the special fitness of the qualities possessed respectively by the men and women to correct and supplement each other, that their

union for life offers so many advantages, and affords the best conditions for raising a family.

Two Mental Scientists attracted to each other, and who believe that their union will increase their mutual happiness will, when they marry, not look upon the legal ceremony as that which binds them together, but will depend upon their mutual purpose, and the confidence they have in each other. The exigencies of the social conditions under which we live will induce them to go through the marriage ceremony, but they will understand that it is only the form, and that it has but little value if the spirit is lacking.

The results which will follow such a marriage will be very different from those that usually follow a marriage entered into from sentiment. To-day, married lovers feel the most united soon after their marriage, and from that time grow gradually apart. This is so true that it is not uncommon to find married couples who commenced their married life so devoted that they could not bear to be long out of each other's sight, ending their lives entirely separated, caring nothing for each other. The experience of the Mental Scientists will be all the other way. While they will not believe at the start that they have married the only person who could make them happy, every day they will grow more united, and as the years pass and their children grow around them, the strength of the bonds that unite them will increase, until their greatest dread shall be that some time they may have to part.

This growth of attraction will not be due to special qualities in the Mental Scientists, but because the object of their marriage was to complement each other. With this object in view, traits of character that might be unpleasant to some would be attractive to others, because they would counterbalance some defect of theirs.

The advantage which Mental Science will give in marriage is that its followers will not only seek to know themselves, but also to know their partners; that is, they will apply to themselves collectively the same standard they apply to outsiders, and they will use the knowledge thus gained in adapting themselves to each other, instead of using it as is chiefly done now, in trying to correct each other.

The study of self, which is the leading tenet of Mental Science, will lead us to understand that we must not look for perfection in our married partners, so we will cease to look for the unattainable, and turn our efforts toward that which is possible, the mutual adaptation of opposites, making a combination much better qualified to increase their mutual happiness, than could be done by an attempt to reach a fancied perfection.

In seeking to attain this result, Mental Scientists who have united themselves in marriage, will first strive to keep their independence, and maintain their individuality. This they will do if they are true to their beliefs, and is necessary if they want to create the feeling of comradeship which is such an important element of happiness in married life.

Out of the idea of the ownership of the wife by the husband, and its concomitant, sentimental love, has grown a belief that married happiness is best secured by the wife striving to agree in all things with her husband, and merging her individuality in his. The result has been a condition of things which may satisfy persons of a low order of development, but which certainly cannot satisfy Mental Scientists.

There can be no pleasure for persons of independent character, in living with those who have no opinion of their own, and take their color from their surroundings; nor can there be any intellectual growth under

such conditions. Intellectual progress is the result of mental friction, and it is the friction of dissimilar minds, tempered by affection, which makes one of the great charms of married life.

That which is needed to make marriage successful between persons of different character and strong individuality, is not a mutual surrender of opinion, but that they adapt their actions to a common result.

Let us suppose two men starting together for a pleasure trip. One is a scientist, interested in archeology; the other is an artist, interested in pictures and other works of art. They are friends and enjoy each other's society, probably because of the difference in their temperaments. How shall they conduct themselves toward each other to reap the most pleasure from their time of vacation? Shall one surrender his tastes, or the other give up his explorations?

Neither of them. They will consult together so as to plan their journey so that they may enjoy each other's company as much as possible, but whenever their several pursuits require it they will each go their way, to meet again when their object has been accomplished. And when they meet, each one will have new experiences to impart to his friend, which their mutual friendship enables them to doubly appreciate. Aside from the pleasure they are thus able to experience, their views will be greatly broadened by the knowledge they cannot help impart to each other.

That which I have depicted as the right course for these two friends to follow, and which is nothing but what is being done every day, is precisely the course that two married persons ought to take. They ought not to be satisfied with anything less than being the very best of friends journeying through life together, and each ought to look upon the individuality of the other as a source of personal enjoyment, and not as

a cause of disagreement. Single persons have only two eyes to see, one brain to observe, and a range of tastes somewhat limited. Rightly considered marriage ought to double our power to observe and acquire information, and it certainly tends to broaden our views of life, if we do not teach ourselves to see the same things and reach the same conclusions.

Of course such a view of marriage is not possible to those who think that their beliefs and opinions are the only correct ones, and whose chief mission in life is to correct these benighted beings who happen to disagree with them. These persons—and their name is Legion—when they marry, make all haste to destroy the individuality of their partners, with the result that they make either enemies, slaves or hypocrites of them, and in any case kill for all time to come the feeling of comradeship, which is the best bond that can exist between married people.

This is one of the mistakes that will be prevented by Mental Science, because its philosophy teaches that our happiness depends, not only in preserving our individuality, but in respecting that of others.

Division of labor results from social organization, and is first exemplified in the marriage relation. The cares of maternity have, from the earliest stages of civilization, led the woman to assume the care of the household, while the man took for his part the securing of the necessities of life. This division of labor has endured to this time, and bids fair to endure to the end.

But out of this division has grown an idea that the work of the man is more important than that of the woman, and especially that as he earned the money, it was his right to decide how it should be spent. This idea is due to a false view of the aim of human efforts,

which is not, as so many believe, the accumulation of wealth, but the increase of happiness. If a man and a woman associate themselves for the purpose of making more money, and while the man works faithfully to that end, the woman spends her time in idleness, then the present view is correct, but if they have married for the purpose of increasing their mutual happiness, and if in furtherance of that object, the man devotes his time to money making, while the woman spends hers in social pursuits, then both contribute their share toward their mutual happiness, and the wealth resulting from the efforts of the husband, and the social prestige acquired by the wife, become common property to be used according to their united judgment. And if this is true when the wife spends her time in social pursuits, it is much more true when she is busy with the cares of the family. Their mutual happiness depends as much upon the way in which she fulfils her task as upon her husband's earnings, and they have an equal interest in their spending. The art of pleasantly living together consists in adaptation, and this is best attained by consulting together, and mutually benefiting from the knowledge of the other.

The point I want to call to the attention of Mental Scientists is this. Marriage means a community of efforts toward a common result, and the belief that this community does not extend to the earnings of the husband is a mistake which has to be rectified.

Marriage is a partnership, which to be successful must be carried on under the same principles which control other partnerships. No partner in a store would claim the right to control exclusively the spending of the money received by the firm, because he was the cashier and all the money came into his hands. All that he could rightly claim is that as he handled

the money, he was the best informed as to the financial condition of the firm, and the best qualified to express an opinion as to the probable results of a money transaction. And in marriage, the husband ought to be the best qualified to decide those questions relating to securing the support of the family, and the wife to decide as to the best way to make her family comfortable with the means at her disposition.

But there is a vast difference between recognizing the special aptitudes of the wife or the husband, and claiming to decide alone how to dispose of that which is really the result of their mutual efforts.

In concluding this chapter, I want to emphasize a fact which controls all forms of social associations. That which insures success is not uniformity of character but unity of purpose. Whenever that exists, the more diverse are the attributes possessed by the individuals, the better are the chances of success.

CHAPTER XIII.

THE FAMILY.

II.

PARENTS AND CHILDREN.

It is said that "Coming events cast their shadows before them", and this is certainly true in regard to the views which, in time, will be held as to the relations that ought to exist between parents and children.

This difference can be foretold by the change in the belief as to where lays the responsibility of bringing children in this world. Fifty years ago parents threw all the responsibility upon the Lord, and the result was the large families so common at that time. As men and women lost some of their fear of God, and dared

to take more of their conduct into their own hands, and urged on by the burdens of civilization, commenced tentatively to limit their families; and the change thus begun has gone on until now not only the right, but the duty to do so is openly recognized. This recognition is a victory for individualism, and is an indication of the growing tendency of the age to accept the principles which form the basis of the philosophy of Mental Science.

Another change which is quite conspicuous, although not so universally adopted, is the different way in which the desires of children are viewed, to what they were in the past. The doctrine of innate depravity, as applied to children, is losing its hold, and with it are going the old views as to the treatment of children.

The idea of the innate depravity of the human mind is one of the fundamental tenets of the Christian philosophy, and used to be applied to children in all its rigor. They were said to be lost from birth unless baptized, and when the people would no longer accept that doctrine, it was modified into the doctrine of accountability, which means that so long as children are not old enough to realize their accountability to God, they will not be punished should they die during that time, but as soon as they can realize their accountability, they must accept the sacrifice of Christ to be saved from punishment for their sins. For the Christian never doubts that all men deserve punishment in a future life, if not as an inheritance from Adam's sin, then for their own sins, that even children are bound to commit. These beliefs have had much influence upon the treatment of children, and for ages educators have resorted to compulsion as the most successful factor in education, and those parents most anxious to do their duty toward their children adopted Solomon's maxim, that to spare the rod is to spoil the child.

Let me point out here the great difference in beliefs which exists upon that question between Christians and Mental Scientists. The Christians do not accept any responsibility for the birth of their children; provided they are born in wedlock, their conscience is clear, and they cheerfully put their trust in the Lord for means to raise a numerous family, even when they have neither health nor money at their command. On the other hand, they feel a deep responsibility for the salvation of the souls of their children, and Christians who do not hesitate to bring into the world a large family, which they know will never have a fair chance of health and business success, will spend anxious hours in prayer to God, that their children may be kept in the narrow path that leadeth to eternal life.

On the contrary, Mental Scientists will feel a deep sense of responsibility in bringing children into the world, because their philosophy makes them responsible for the result of all their actions. With such a belief, Mental Scientists will see to it that their children have a fair start in life, knowing that it is all that which parents can do for them, besides teaching them that they must fight their own fight if they would secure the health and business success every individual desires. But Mental Scientists will feel no responsibility in regard to a future punishment in which they do not believe, and will let their children free to form their own opinions as to a future existence.

This fundamental difference in the views of the Christians and of the Mental Scientists, will lead to a corresponding difference in the relations that each will establish with their children.

If I understand aright the present relations between Christians and their children, they are something like this: God gives them, through the instrumentality of marriage, a child, and is responsible for its existence,

but at the same time he imposes upon the parents the duty to provide for the physical and moral welfare of that child, a task which is supposed to last until the child grows up and becomes an independent member of society. In obedience to that duty, the parents seek to control the actions of their children as long as possible, extreme cases seeking to control the children even after their marriage. They claim to be actuated in this control by a desire for the moral and physical welfare of their children, but a little investigation will soon convince the impartial observer that, unconscious to themselves, they enforce this control mostly for their own pleasure and satisfaction, and I have no hesitation in asserting that a large share of the actions which parents ascribe to their desire to benefit their children is the result of the most ignorant selfishness.

The children of Christians are brought into the world as the result of uncontrolled indulgence of sexual passion, and are lorded over by their parents, and made to act, dress, study, and often marry, not according to their own desires, but according to the desires of the parents, who excuse themselves in thus violating the individuality of their children, by the plea of a self-imposed duty toward them.

I have lived in the South during slavery times, and I can certify that the owners never exercised as strict a control over the individual actions of their negroes as most parents do over their children, but we are so used to this arbitrary treatment of children that we do not notice it, yet it is such as would be destructive of all individuality, if the desire for freedom implanted in all human beings, did not lead the children to resent their parents' interference, and to thwart it whenever it is in their power.

The result of this conflict of desires between parents and children is, that all the homes where the idea of

innate depravity prevails, and where parents seek to control the children by force, are the scenes of subdued rebellions breaking out at unexpected times, and put down by the authority of the parents; said rebellions being due to the attempts of the parents to enforce rules of conduct which have no other aim than to make the actions of the child conform to the desires of the parents. The idea that the attainment of the child's happiness is the right standard for the child's conduct never seems to enter in the head of those parents, and more or less antagonism is the obligatory result.

We will find an entirely different condition of things existing in those families which have adopted the philosophy of Mental Science. With them, the birth of a child, instead of being the result of sexual indulgence, will receive before hand due consideration, and the parents will see to it that the child shall be born under the best possible conditions. And the child, when born, will not be looked upon by its parents as their property, to be molded according to their will, but will be considered as a separate and independent mind, possessing potentialities and inherent rights equal to theirs, and it will be their pleasure to respect those rights and to help the development of those potentialities.

They will not, like the Christian, believe that they hold the future destinies of their child in their hands, and that they are responsible for his success or failure, but a proper regard for their own happiness, as connected with the welfare of their child, will sufficiently induce them to help him in his own development, so that he may acquire that character which observation and experience has taught them offers the best chance of success.

In pursuance of that result, instead of seeking to break their child's will, and discouraging all attempts

at independence, compelling implicit obedience without assigning any reason except their power to enforce it, they will, as fast as the intelligence of the child develops, reason with him, explain the nature of the forces that compel us to follow certain lines of action, and impress upon him that in this world we reap as we sow, and that if we are not satisfied with our condition, it is ourselves and not others that we must try to improve. No one who has never tried it can realize what acute reasoners children are, and how quickly they will understand the law of cause and effect as applied to their own actions.

Besides reasoning with their children, the Mental Scientists will give them as large a quantity as possible of freedom of action, that they may learn by practice how to control their own conduct. Unlike the Christian, whose whole philosophy is based upon the supposed innate depravity of human nature, and the inability of man to resist temptation unaided, and who logically seeks to keep his children as long as possible from contact with this wicked world, the Mental Scientist, confident in the ability of his children to overcome such obstacles as they may meet, will not be afraid to have them early face difficulties and temptations knowing that sooner or later they must be met and defeated.

What will be the result of such a line of conduct? It will be to bind the family into a true community, whose members will be closely united, all working to a common end.

The Communist's motto is: "From each according to his ability, to all according to their needs", and this motto cannot be put in practice except where sympathy binds together all the members of the family.

In the preceding chapter, writing of the relations that ought to exist between the husband and wife, I

said that there must grow between them a feeling of friendship and comradeship, before they can assume the right relation. The same is true as to parents and children. From the very first the idea ought to be entertained by the parents that as fast as the children grow, they must be looked upon as comrades and friends. This is very different from the present point of view, which is for parents to look upon their children as wards, who have been consigned to their care by a higher power, to whom they must account for the way in which they fulfil the trust imposed on them.

The idea that the aim of the parents ought to be to turn the family into a community, whose members sympathize with each other, and where the common happiness takes precedence over individual desires, is no fancy picture, but is realized in many homes, though never in those where the parents enforce their authority, impelled by their idea of duty to their children.

One of the evil results of the present belief in the saving power of dogma, is that it induces parents to trust to the inculcating of rules and precepts as an easy way of training their children. So far as my observation goes, this perpetual preaching at the children, which is indulged in by many parents, has no good influence on their character.

The value of outside teaching as a factor in success has been much exaggerated, and the opinion so often expressed that this or that person turned out failures because their parents did not teach them aright, is a proof of the popular ignorance as to what constitutes the true factors of success.

Of these factors, the one which has the most influence to insure success is heredity, and this factor is not under our control. We do not transmit to our children what we have personally acquired, but what we have

received from a long line of ancestors. These qualities we receive in trust, and all we can do is to keep them unimpaired, and to thus transmit them to our offspring. We can and ought to take the question of heredity in consideration when we enter in the marriage relation, but outside the choice of partners, there is no way by which we can control it.

The next factor of importance is the environment, and it is only as part of the environment that the question of education must be considered, and education is but a trifle compared with the thousand and one circumstances which control our lives. That which is really of much more importance, and infinitely more valuable to the children than the reiteration of precepts that the parents themselves seldom practice, is the quality of the social atmosphere of the home, and the daily example furnished by right living. Children quickly take the color from their surroundings, and parents who complain of the conduct of their children will usually, if they investigate closely, find that it is their own failings that are reproduced in their children.

This the Mental Scientists will easily understand. Knowing that children are naturally truthful, they will realize that it is their own fault if their children are deceitful, and that either they gave them the example, or by their lack of sympathy made it safer for the child to deceive than to tell the truth.

While I am on this subject, I want to say that there are very few parents who always tell the truth to their children. Parents deceive their children as a matter of policy, and also because it is easier to break their word than to keep it. A common phrase is: "If you do that again I will punish you", but how seldom is the child really punished! And this form of lying is so common that it is hardly noticed. It is also quite usual for a nervous, irritable man giving in his home an

exhibition of temper, and looking upon it as a matter of course and not to be repressed, while at the same time he reprimands his son for doing the same thing.

Those things are not noticed by the parents because they are the ones at fault, but the children see them, and it is no wonder if they lose their respect for their parents and appearances have to be maintained by threats and punishments.

And now I want to say something more about heredity, as it may help some of my readers in the bringing up of their children. I have said that heredity is not under our control, which is true, but it is also true that we can play the hereditary forces one against the other with good results. All advances in civilization have been made by playing one natural force against another, and the same method can be used with advantage to help us to improve the character of our children.

Let us suppose that a young child should from infancy be so cut off from the world that, when he has reached manhood, he had never seen a human being or come in contact with any of the results of civilization. How far would this child benefit from heredity? He would grow a human being, he would be white if of European parentage, and if of pure Anglo-Saxon blood he would show traces of his nationality. But he would show no traces of the intellectual progress that man has made in his evolution beyond the animals. This would not be the result of a lack of potentiality of development, but because his potentialities had never been called out by his environment.

This teaches us the important lesson that the later evolved intellectual faculties cannot be developed in the individual except in the proper environment. If this is true of all of them it must be true of any one of them, and thus we find that the development of the

hereditary traits can be controlled by environment. For instance, all men inherit the fighting spirit, but in times of peace it cannot develop itself and seems nearly extinct. Let war, however, be declared, and it blazes out as strong as ever, and it is safe to say that many a man who has inherited the fighting spirit, lives and dies a peaceful citizen, simply because his inherited tendencies could not be developed. In the same way, a child born from a drunken father, and who would undoubtedly have followed in his footsteps had he lived in the same environment, will never care for intoxicating drinks if he lives in a community where they cannot be procured.

These later evolved traits—family traits I call them, because they usually run in families—are those which control success in the complex conditions of civilized life. It is well enough to say that present social conditions are far from perfect, but after all men fare now pretty near as they deserve. Honest people are trusted, industrious people generally find work, thrifty people accumulate some wealth, careless people make mistakes, and so on to the end of the chapter; and these qualities and defects are inherited, and the influence of the environment can only be used to develop the qualities and discourage the defects.

This influence can, however, be used to great advantage in bringing up children. Take the case of a child in a thriftless family. Among its numerous ancestors—and they quickly run into the thousands—there certainly must have been some thrifty ones, and if the persistency of hereditary transmissions increases with their antiquity, there is nothing to prevent the child from developing the thriftiness of some of his ancestors, instead of the shiftlessness of his parents.

This is a question of environment. That all this child's near ancestors have been shiftless, till it has

become a family trait, is due to the fact that their environment encouraged shiftlessness, so that it was easier for them to be shiftless than to be thrifty.

This has been proven over and over, when, for example, boys who in Europe belonged to families which had never tried to rise in the world, and who came in this country and accumulated large fortunes.

The instances where character has been changed by environment are too numerous to be mentioned. Lying children have become truthful when taken away from cruel parents, unruly scholars have turned into models of deportment when brought under the influence of more intelligent teachers, idle laborers have become industrious when working for a different employer, etc. But all these changes have been ascribed to education, while really they are the result of a better environment. It is not the better teaching which the child receives which induces him to stop lying and tell the truth, but it is because he soon recognizes that in his new environment lying is of no benefit to him, and that it pays better to tell the truth.

Let us remember this. Out of the many qualities and defects a child inherits from his many ancestors, he will develop for himself—they cannot be developed for him—those to which the environment is the most favorable, and it is because the parents control this environment during his youth, that it is important that they should realize its influence, and especially understand that the evils resulting from a bad environment cannot be overcome by education, as the term is now understood. If they are wise, they will see to it that the home influences are of the best, and such as to develop the qualities they wish to see in their children.

In conclusion I would say that the art of right control consists in making good conduct easy, and wrong

conduct difficult. Ignorant parents, like ignorant governments, seek to control by compulsion, but better knowledge teaches that proper management gives more satisfactory results. If the people were wise, instead of building penitentiaries they would seek to so ameliorate social conditions that it would be easier to earn an honest than a dishonest living, and for the same reason wise parents, instead of using compulsion, will seek to create in their homes such conditions as will bring out the best qualities of their children.

But as a stream cannot rise higher than its source, and a government cannot display more wisdom than is possessed by the people, so the nature of the relations which exists between parents and children depends on the degree of mental development attained by the parents. This is a truth no Mental Scientist will dispute, and which is pregnant with great potentialities for the improvement of the family relations.

CHAPTER XIV.

POLITICAL ORGANIZATION.

I must, before I proceed any further, explain the distinction that exists between individual and organized conduct, as it will enable the reader to better understand my purpose in writing the two preceding chapters, as well as this one and the one to follow.

Organized conduct is not only controlled by the organization, but its successful result depends upon the united efforts of all the members of the organization. This is the idea we express when we say that laws are useless unless supported by the people. Individual conduct is controlled by the individual, and can result

favorably even if supported by one individual alone. This distinction furnishes us with a safe test as to what we personally consider as organized or individual conduct, but it leaves room for different conclusions.

To make my meaning clear, I will give examples of what I consider family and political conduct. A family can live in the city or in the country, it can move to a new place or remain where it is, it can earn its living by trade or on the farm. It can also entertain company extensively or not at all, travel or stay at home. Those are a few examples of family conduct, which depends for their success upon the co-operation of the whole family, and which ought to be decided by the combined influence of all its members. That in too many families those questions are yet decided by the man alone, is the result of the lack of development of the individuals, and of the ignorance of the man who does not understand that while he may decide, success can only be secured with the willing help of the other members.

But whether the family is rich or poor, on a farm or in a city, at the East or at the West, individual conduct within the family must remain the same. If the largest amount of personal independence is right on a farm it is right in a city, if respect for the rights of others is desirable at the West it is desirable at the East, if comradeship among the members of the family increases the happiness of the rich it also increases that of the poor. This is individual conduct which no organization can enforce, and which depends upon individual development.

The same principle applies as to politics and economics. It is the political organization which has to decide whether the nation will support a standing army or rely upon volunteers, if it will maintain free schools or leave education to individual efforts, if it will license

saloons, establish dispensaries, or prohibit entirely the sale of liquors. In the same way, it is the political organization which alone can decide whether the organized power of the nation shall be used to increase the economic prosperity of the people, by levying tariff duties, granting special rights to individuals and corporations, establishing and maintaining large business enterprises such as the post office; or any of the other methods by which political power can be used to control economic results.

Those are questions relating to political conduct, and must be solved by the whole nation, or at least by a majority of the citizens, because their success depends upon the support, as united as possible, of the whole nation. Autocrat rulers, like heads of families, have often taken the decision into their own hands, but failure has always followed, except when their will represented the will of the majority of the citizens.

But as there is an individual conduct that affects the welfare of the family entirely independent of family conduct, so there is an individual conduct that affects the welfare of the nation entirely independent of national conduct, and it is this conduct that I am now investigating in the light of the philosophy of Mental Science. To clearly understand what is the right individual conduct of a citizen, we must first investigate the object aimed at by political organizations.

While it is undoubtedly true that force is the underlying factor in all organizations, it is also true that force manifests itself in different degrees in different organizations.

I cannot tell whether in the organization of cells in individuals there is any great amount of cell resistance, but I know that considerable force must be used before the individual can attain self-control. Self-

control means that the separate desires of the subordinate organisms are kept in the proper subjection by the aggregate combination, and it is the strong individuals—those capable of exerting considerable force—and not the weak ones, who attain the best self-control.

The family is largely a voluntary organization, at least at the present time, but there can be no doubt that in the earliest stages of civilization, force was an important factor in bringing about family relations.

Political organizations are essentially compulsory organizations, the word politics being now used to express the combined force of the nation, exerted to control its public conduct so as to promote the happiness of the majority of the individuals who make the nation.

This organization of the effective power of the nation into a political force, for the purpose I have just now mentioned, is a logical result of the belief that the individual has a right to appropriate as much of his environment as he can gain possession of for his own enjoyment.

If one individual has the right, according to natural laws, to gain possession of as much of our environment as he can use for his own enjoyment, it follows logically that several individuals have the right to organize themselves so as to increase their ability to obtain possession. This right has always been conceded so long as the object of the organization was to increase our control of natural resources, but there are many persons who deny that we have the right to organize to control the conduct of our fellow-men.

These persons are mistaken, according to the philosophy of Mental Science, which teaches that men differ only in the degree of their development from the remainder of our environment.

If there is a natural law which releases men from the obligation of individually or collectively securing

through their own efforts, the right to control their conduct, it has never manifested itself, and from the earliest times men have tried successfully to control the conduct of their fellow-men without any interference from natural forces.

Political organizations are then the result of the desires of men, who recognizing the advantage of combination, make use of it to increase their ability to control the natural resources which contribute to their happiness, their fellow-men not excepted.

Political organizations have stood the test of experience as a means of increasing human happiness, and it is the part of wisdom to so consider them, but we must not lose sight of the fact that their improvement must keep pace with individual development.

The primary object of all political organizations is the increase of individual security from aggression. Originally confined to protection from outside enemies, it soon had to extend the scope of its control to the aggression of individuals against each other within the organization, and it is not difficult for the evolutionist to trace back our most complex political machinery, and the numerous lines of action it controls to the original desire of individuals to be protected—or more correctly to protect themselves—from aggression from other individuals either within or outside the organization. And furthermore, it must be recognized that it is because all men believe, and act upon the belief, that they have an inherent right to appropriate the natural resources of the earth—their fellow-men included—that political organizations are an absolute necessity. It takes but little investigation to prove that all the individual restraint which now exists and prevents men from appropriating the labor and property of others, is due to the influence of civilization, and

not to the teaching of natural law, and that it is force and not honesty which is the basis of progress.

One example will be sufficient. Civilization has outgrown slavery, so slavery has been abolished, but civilization has not outgrown the wage system, and although with its help the laborer is often robbed of his just share of products as much as if he was a slave, the wage system still obtains. If honesty was a natural force, rewarded by natural law, slavery and the wage system would never have been tried, or if tried they would both have quickly failed and been given up, on account of the punishment meted out by natural law to the doer of dishonest actions.

But nature has no such punishment for dishonesty, because honesty is an artificial product of the artificial process we call civilization. Honesty is a social and not a natural virtue, a distinction of the greatest importance when we study the question of political organizations, because while the development of the natural virtues can safely be left to the working of the natural laws, the development of the social virtues is an artificial process controlled by the progress attained by the social organization.

The sum total of the social virtues is called morals, and their practice is called morality, and the aim of political organizations is to enforce morality, or that form of conduct which the majority of the citizens believe is the most conducive to their own happiness.

Morals being an artificial product are subject to constant changes. Thus, in times not long passed, slavery was considered moral and protected by the political power, but now is considered immoral and forbidden by law. To-day most persons consider it moral for Legislatures to grant franchises in perpetuity; but unless all signs fail, future generations will look upon these grants as a robbery of public rights.

Because of this constant change, by which the social conduct of nations has been modified in the past, and which will continue until all social problems have been worked out, I will not try to show what I consider moral conduct at this time, but confine myself to the study of the principles that must control the conduct of individuals in regard to political organizations.

The first thing we must recognize as individuals is that there is an absolute necessity for political organizations. Hard bought experience has taught individuals that there are some forms of conduct they are not able to control. For instance, they have never succeeded in making life secure, or in maintaining the right of single individuals to private property, without some kind of political organization.

But on account of the influence of the mental development upon the progress of civilization, there is a wide difference of opinions, not only between races and nations, but between individuals in the same nation, as to the form of conduct best calculated to promote morality. Thus in the past all nations believed—probably correctly—that certain dogmatic beliefs were necessary to the maintenance of a proper degree of morality, and accordingly belief in those dogmas was enforced by political power. But with the mental development of the citizens they became susceptible to other influences and gradually they are allowed to select their own religious beliefs.

The influence which is slowly replacing a belief in dogma as a promoter of morality is education, and in answer to the inherent desire for an increase of happiness, all those nations which are giving back to the individuals the right to control their religious beliefs, are at the same time taking away from them the right to control the school education of their children.

These instances of a release by the nation of the control of one line of conduct, and its assumption at the same time of control over another line of conduct called out by the development of the individuals, shows the unity of the natural laws which regulate the improvement of all organizations, for we find the same phenomenon accompanying the development of living organizations.

The question, however, which I want to help the Mental Scientists to decide is not whether this transfer is right or wrong, or how far and how fast it ought to proceed, but what shall be their attitude toward the political power in its attempts to enforce morality.

The first thing I would say is that any one who believes in the necessity of political organizations, and that in all organizations the majority must rule, must learn to submit to the will of the majority.

All past experience teaches that it is one of the chief conditions of success. I can give for example the people of the South American republics, whose progress and economic prosperity are constantly checked because the defeated minority in the elections has not developed far enough to recognize the advantages of submitting to the majority. Lack of submission on the part of the minority is always followed by dissensions and disintegration, both of which are fatal to the objects for which the units have organized.

We may believe, and if we have progressed beyond the average intelligence we must believe, that some of the decisions of the majority are wrong, but redress comes through education and not through rebellion, and until education has done its work it is the part of wisdom to obey the decisions of the political organizations with which we are connected.

One of the chief causes of the success of the American

people is its capacity for organization, supplemented by a readiness to submit to its decrees, even when they do not agree with their individual judgment, and I sincerely hope that just as the American people thus shows its superior intelligence over less developed nations, so will the Mental Scientists show a high degree of intelligence by their willingness to abide by the decrees of the political organizations as expressed by the methods now in force in civilized countries.

The next thing that Mental Science teaches is that as individuals we have no right to control the conduct of others. As members of an organization we have a right to assist it in making and enforcing its decisions in matter relating to public morals, but the control of that part of conduct which the organization recognizes as individual conduct belongs to the individual and no one has a right to interfere.

This question of the distinction between public and individual conduct is connected with all forms of organizations, and it is important that it should be well understood.

Morals, as I have explained, are the result of the new social relations into which individuals enter when they organize themselves. Each new organization is created to solve new problems, therefore because it is the organization, and not each individual separately, which can decide as to the best conduct to solve the new problems, that this new conduct becomes public conduct, and passes from the control of the individual to that of the organization.

Suppose, for instance, that a growing settlement finding that as its inhabitants increase new problems present themselves, such as sewerage, supply of water, sale of liquor, maintenance of order, etc., should decide to organize politically as the best way to solve these

new problems. It is evident that it cannot be left to each individual separately to decide what part of the conduct of the inhabitants they will take collectively under their control, or how the organization will conduct itself in fulfilling its new duties. The decision of these questions belongs to the organization as a whole, and whatever it takes charge of becomes henceforth public conduct, while what it leaves to individual control remains individual conduct.

This distinction applies to all organizations. It applies to the family—whose public conduct I called family conduct—and to all political or economic organizations, and it is the failure to recognize this distinction between public and individual conduct which is the cause of most of the troubles of our social system.

It prevents an intelligent division of control, it prevents harmony between the individuals and the organizations, and it leads the individuals to replace the influence of political organizations by that of the subtle force we call public opinion.

Public opinion exerted to uphold the decrees of the organizations is an useful force, but at this time it is too often used by individuals to control the individual conduct of others, when the political organization has decided that the conduct objected to is best left in the control of the individuals.

Take for example the habit of excessive drinking of liquors at home. The public easily understands that if it attempts to control the personal habits of the individuals in the home, it undertakes far more than it can accomplish, so it does not interfere unless the individuals make themselves publicly obnoxious. But the private citizens, disapproving of the private excesses of their neighbors, invoke the force of public opinion to control indirectly lines of conduct which the majority believe had better be left to individual control.

This is a mistake, for if there is a truth which I firmly believe and which is proven by all past experience, it is that the same conduct cannot be successfully controlled at the same time by two individuals, or by an individual and an organization.

Let each Mental Scientist then judge for himself what part of conduct he thinks political organizations ought to take under their charge, and what part ought to be left under the control of the individual, and when that question shall have been decided, let him use his influence so that the political organizations shall control intelligently that part of the conduct which they have taken under their charge, and at the same time release their control of that conduct which he thinks best should be left in the hands of the individuals.

And especially let him entirely surrender all efforts to individually control—by public opinion or otherwise—the individual conduct of others, turning all his powers to the intelligent control of his own.

There is another question connected with political organizations, which it is well for Mental Scientists to investigate. It is as to the best method to ascertain the will of the majority.

There is an opinion which is quite common in republics, that autocratic governments do not represent the will of the nation. This is a mistake. No government can stand long or bring any degree of prosperity to its citizens, unless it represents the will of a majority of the nation.

But autocratic governments are a very primitive form of government, and have many defects which become manifest to the people as they increase in intelligence, and in the most developed countries have been replaced by representative governments, through which the citizens can periodically express their will

and have a voice in the enactment of all their laws.

While representative governments are a great improvement upon autocratic governments, yet they can not satisfy those individuals who have the right spirit of independence, and the Swiss people, which have developed the highest degree of political independence, have inaugurated Direct Legislation, which gives them much better satisfaction. Direct Legislation has been introduced in some parts of the United States, and is slowly making headway.

Direct Legislation enables each citizen to present to the people such changes in legislation as he thinks would be conducive to public welfare, and to pass judgment upon any laws framed by the men the people have elected to represent them in the councils of the nation.

The question of the method by which the people's will is ascertained does not bear any relation as to what is this will, but as public conduct is that part of conduct whose success depends upon the support of a majority of the individuals, it logically follows that the more correctly the will of the people is expressed, the less arbitrary and oppressive will be the laws, and the easier they will be enforced.

Direct Legislation is in the line of the philosophy of Mental Science, for it furnishes the best method for the individuals to express their will as to the policy to be followed by the political organization; and besides it offers the best prospect of progress, according to that belief that that organization is the best which the most closely represents the will and the intelligence of the citizenship.

CHAPTER XV.

POLITICAL ECONOMY.

I do not suppose that the process of political organization had proceeded very far, before the individuals recognized that it could be made useful to promote economic prosperity. In due time this economic use of political power was studied scientifically, and called political economy. It is of the use of that power that I want to write in this chapter.

But I first want to make a statement which I think is much needed. Our present economic system, that is our methods of production and distribution, are not natural, but artificial, devised and controlled by men, and subject to such changes as they see fit to make. This statement is necessary because the usual answer made by those persons who benefit from the present system, to the proposal to improve it, is that economics are subject to natural laws, and not under our control.

Economics are subject to natural laws, but like all artificial processes, are not controlled by law but by the intelligence of man. So is agriculture. It is a natural law that corn is killed by cold weather while wheat can live through it, but it is man and not natural law which decides whether a field shall be planted in corn, or wheat; and just as man has found that by the artificial control of some natural laws—which we call agriculture—he could increase the production of the fruits of the earth, so did he find that by the artificial control of other natural laws—which we call economy—he could increase the production and improve the distribution of those products necessary to his existence.

And he found also that through political economy he could gain better control of the economic forces, than he could do if he tried to control them separately.

Let us now clearly understand what we mean by economic prosperity. Economic prosperity in a nation corresponds to health in an individual. Health in an individual does not mean that he is rich or poor, educated or ignorant, a farmer or a teacher, but that he has a sufficient supply of those elements which are necessary to support life, and that those elements are so distributed all through his system that each part receives all it needs, but not more than it can assimilate.

Economic prosperity means the same thing. It means that the nation produces for itself, either directly or by exchange, an abundance of those things which go to enhance the enjoyments of life, and that we designate as wealth, and that this wealth is so distributed that each individual has all he can use, but no more than is good for his right development.

It is toward this condition that the efforts of the social organism are tending, and my aim in this chapter is to discuss what help political organization can give toward its attainment.

Organization has for a long time been recognized as a great help to production, and political organizations now conduct some business enterprises, but they are chiefly in the hands of private organizations. These private corporations, as they are called, are steadily growing in size, power and efficiency, and must be considered as important agencies of production. There can be no doubt as to their usefulness, and the question is not whether society can get along without economic organizations, but whether public or private organizations are the most conducive to economic prosperity.

The chief argument in favor of private corporations is that they are better managed. I believe there can be no doubt that a private organization of individuals, who have each one accumulated more or less wealth, must, in the nature of things, possess a higher degree of business intelligence than a political organization which is composed of the whole citizenship. The business intelligence of any organization cannot be greater than the average intelligence of all its members, and among the citizenship of any nation, there is always a large number of people whose life has been a business failure, sufficient to keep the average intelligence at a lower level.

So we can easily concede that private organizations, considered as agencies of production, are better managed than public organizations.

But the question arises whether this advantage in management is not overcome by other advantages possessed by public organizations.

There are two important differences between them. One is that public organizations can enforce their decrees by law, which the private organizations cannot do, and the other is that public organizations seek public prosperity, while private organizations seek private profit.

The possession of political power gives political organizations an enormous advantage, because it enables them to eliminate competition, and to devote to the service of the public all the energy that private organizations must spend in fighting their competitors. Any one who has studied the waste caused by competition will appreciate the benefits that will accrue to the nation through its elimination.

The difference in the aims of public and private organizations is also one of great importance to public prosperity. I can probably best explain it by comparing

the difference in the management of the post office and that of the telegraph companies.

The post office is managed to promote public prosperity, the telegraph to increase private profit. So far as profit is concerned, the telegraph is undoubtedly the best managed, but on the other hand the post office is a more efficient agent of prosperity. I do not mean that the carrying of letters and parcels is more conducive to economic prosperity than the transmission of telegraphic messages, but that the post office fulfils its mission, so far as public prosperity is concerned, immeasurably better than the telegraph companies fulfil theirs. Whenever the question of the improvement of the post office is broached, the only thing considered is how will it benefit the public, but in the improvement of the telegraph, the thing first taken in consideration is how it will affect the profits of the stockholders. Any man of average intelligence must know how the difference in these two policies affects the prosperity of the country.

Public organizations can also, by virtue of the political power they possess, take a broader view of the field in which they operate, and organize their business in a much better manner for the prosperity of the whole nation. In proof of which I can contrast the policy that now controls the extension of the post office with that which controls the extension of the railroads.

The post office is a complete system, extending all over the land, and the aim of its greater extension is to better serve the people. This aim is easily attained because it is backed by all the economic and political power of the people, and fears nothing from competition.

The railroads, on the other hand, are in the hands of numerous disconnected companies, each one controlling a limited territory, each one much more intent to fight competition than to promote the prosperity of the

nation. The result is that the extension of the railroads instead of being carried in the broad spirit which animates the management of the post office, is carried on in the narrow competitive spirit which best serves its private owners.

It is then an open question whether the superior management of private organizations enables them to better help the producing power of the people than the less efficiently managed public organizations.

The question of the proper distribution of products is only now commencing to attract the attention of society. This is probably due to the fact that until lately there was not enough produced to fully supply the wants of the people, and it was instinctively felt that production was more important than distribution. Production, however, has of late years so much increased in most civilized countries, that enough is produced to supply the normal needs of all the citizens.

But under the present economic system this production is badly distributed, some citizens appropriating more than they can use to advantage, while others suffer from lack of products. This is not conducive to economic prosperity, and my aim now is to see how far private ownership is responsible for it.

I want first to state a law which controls all distribution. Distribution is not regulated by production, but by the ownership of the means of production, and there is no way by which men can change distribution except by changing the ownership of the means of production.

There are two factors of production, the labor of men and the natural resources of the earth. To-day the right to the individual ownership of these two factors is fully recognized, and it is to this recognition that we can trace our defective distribution.

The Socialists propose to do away with the right of individual ownership both as to labor and as to the resources of the earth. They want the political organizations to own all the productive resources of the earth, and to control the labor by the abolition of the wage system.

I will not discuss here the influence of the abolition of the wage system upon distribution. Whatever we may think of the justice of the system, it has been devised as the best method by which the workers can preserve their individual independence, and the time when they will consent to see it abolished is yet so far off that it is useless to speculate about it.

But we are now in the time of transition as to the ownership of the productive resources of the earth; and we must investigate what influence this transfer will have upon distribution.

Let it first be understood, however, that the question of the improvement of distribution does not differ from that of the improvement of production; both are factors of economic prosperity, and both improve as the individuals increase in intelligence. That is the reason why I claim that what we want is not a more just but a more intelligent economic system. Justice, like honesty, is a social virtue which owes its existence to the artificial process of civilization, and its increase follows the increase of intelligence.

If we acknowledge that the only way to improve distribution is to change the ownership of the productive resources of the earth, that which we want to know is how we can do it by the use of political power.

One way is by limiting the ownership of the means of production, thus putting them within reach of more individuals. This method which is conducive to the economic independence of the individuals, is however only

available for these business enterprises which require but little capital. To limit individual ownership of privately owned railroads, factories, or any other line of business which requires large accumulations of capital, would be fatal to the producing power of the country.

For these large enterprises a transfer from private to public ownership is the only way by which political power can improve distribution.

The reason why at present some individuals receive too large a share of products, while others do not receive enough, is on account of the unequal ownership of the means of production.

Public ownership strikes at the root of this defect. It transfers the ownership of the means of production from a few individuals to all the citizens of the nation, and when public ownership will have been extended to its practical limits, and is supplemented with the limitation of ownership of these means of production which can be safely left to private hands, ownership of all the means of production will be so diffused as to cause automatically what I call an intelligent distribution. From my standpoint, an intelligent distribution is not an equal distribution, as is aimed at by the Socialists, or a distribution controlled by unlimited ownership, as is the case under the present system, but as near as possible an equal distribution of the benefits conferred by the ownership of the natural resources, and an unequal distribution of the benefits due to individual efforts.

If we look at it from its effects upon distribution, the very superiority of management of private companies is a defect. The argument that they are better managed than public organizations does not rest upon the fact that they attain better results with the same efforts, but because they are more cheaply managed, which

means that they pay less than public organizations for supplies and labor.

The present economic ignorance is such that most persons consider it a public benefit when contractors do work for less than can be done by the government, not because they use better methods, but because they pay less for material and labor. As the people grow in intelligence, they will see that it is only an increase of results for efforts expended which benefit the nation at large, and that the profits which the contractors make by reducing prices are an important factor in causing our defective distribution.

The question of the distribution of products as a factor in economic prosperity is entirely too large for me to discuss here, and I can only hint at it that my readers may take it in serious consideration. And they will find, as they study it, that many things that have been considered objections to public ownership really furnish arguments in its favor.

The economic changes which are now taking place are fast bringing the question of distribution to the front. The formation of trusts is making the private organizations better agents of production, for it gives them some of the power to overcome competition that I have claimed in favor of political organizations, but their enormous profits unequally distributed are going to increase the evils of our present distribution, and hasten the time when under consumption will seriously check economic production.

Aside from economic considerations, there is another side to the question of public ownership which is of peculiar interest to the Mental Scientists. Those who have read this book so far, must have recognized that I claim that while Mental Scientists believe in organization, and in the surrender of such individual control

within the organization as is necessary to its success, they also believe in the individual retaining as large as possible an amount of personal independence.

I hold, contrary to the usually accepted view, that there is much more individual independence when business is carried on by political organizations than when it is carried on by private organizations.

When private business enterprises have been organized, and the terms of their charters fixed by the state, the only right left in the hands of individuals is that of competition. They have no voice in their management, and provided the companies keep within the limits of their charters, there is no way by which the individuals can have their wishes respected. The right of competition left to them is fast becoming a dead letter, and cannot be exercised. In time past it had a practical value, but to-day the capital needed for business is so large, and the advantages of pre-emption are so great, that the attempt to control business by competition is becoming more and more difficult, and the truth is that while private corporations are gradually gaining possession of the field of business enterprises, private individuals are losing the power to compete, without acquiring the compensating right to have a voice in corporate management.

It is not so with political organizations. Within them every citizen is a part owner, with an equal right with every other citizen in their management, and I claim that the certainty that each voter has to express at stated times how public business shall be managed, and the knowledge that if his wishes coincide with those of a majority of the people they will be enforced, gives him much more economic independence than the theoretical right to compete with companies which are so strongly entrenched that he is certain to be defeated.

There is another question which I want to briefly mention here. It is how shall the Mental Scientists consider the Socialist movement?

Socialism aims at a better economic organization of society, that Socialists believe would follow the transfer from private to public ownership of all the means of production.

The difference between the Mental Scientists and the Socialists is that in the pursuit of their aims, the Socialists do not consider enough the desire for personal independence.

At present this difference is but little noticed, because the transfer advocated by the Socialists has not gone far enough, but when the time comes, in a more or less far off future, to discuss the abolition of the wage system, and the transfer of those means of production which require but little capital, and whose possession is not detrimental to an intelligent distribution, I think that the desire for individual independence will be strong enough to call a halt upon further advance of political organizations.

These two antagonistic factors of progress—personal independence and organization—are everywhere present and compel a perpetual compromise. We find them in private as well as in public organizations, and I am convinced that the growing favor with which public ownership is being received, is because of an unconscious feeling that it is compatible with more personal independence than private ownership. And it is because I believe that in some instances the limitation of ownership will better safeguard personal independence than public ownership, that I doubt if the Mental Scientists will be willing to see the Socialist programme fully carried out.

I believe then that most Mental Scientists will be willing to help the Socialists in their propaganda for

public ownership, but will make it clearly understood that they hold that private enterprise and individual independence are just as important factors of economic prosperity as political organizations.

CHAPTER XVI.

COMMUNISM AND CO-OPERATION.

Communism and co-operation are two methods of voluntary organization that have attracted the attention of those persons of progressive tendencies who, impatient at the slow march of unconscious improvement, have tried to find a short cut to the social conditions which they desired to see established. When I first commenced the study of social questions, I had myself great hope as to the potentiality of these agencies, for I could realize the great advantages they offer to individuals, but a better study of the subject showed me that there were inherent causes for their failure at this time, and I think the conclusions I reached are of sufficient importance to present them to my readers.

I will first write of communism. Communism has adopted for its motto a phrase which clearly explains the difference between its aims and methods with those of every other social organization. This motto is: "From all according to their ability, to each according to his needs." According to this motto communism is not only a union of efforts towards a common result, but a division of products on an entirely different plan than the one followed in co-operation.

It is this difference in the principle of distribution which is the cause of the difficulty of making communism a success, for it destroys the present incentive of

personal effort for the sake of personal benefit, and the problem of communism is to find how to replace this incentive by one which will induce the individuals to forego their personal desires for the sake of increasing the happiness of the other members of the community.

There is to day only one example of successful communism, and that is the monogamic family, for such communities as convents, or the Shakers, or any of those built upon religious beliefs, do not answer to my definition of success. They are built upon beliefs that are changing with every advance in knowledge, and are doomed to extinction when the changes have gone far enough.

I do not wish to be understood to say that all monogamic families are managed on the communistic principle, very far from it. Not only there are plenty of families where the husband or wife fail to use all their abilities, or to receive according to their needs, but there are very few married couples who practice the communistic principles in their relations with their children. The Christian idea that the parents are the guardians of their children and responsible for their success still obtains, with the result that while the parents are willing enough to give to their children according to their needs, they seldom call upon them to use their ability for the welfare of the family.

The tendency of the monogamic family is, however, toward the practice of communism, and this tendency will increase as individuals accept the philosophy of Mental Science, because it is according to the law of development that the more independent the units become, the more inclined they are to assume communistic relations, and it is upon the working of this law that depends the success of communism.

If it is in the monogamic family that we can find the only successful example of communism, it must

be acknowledged that communities restricted to two persons cannot possibly enjoy all the benefits of that form of organization. While it is true that one man and one woman complement each other, yet in their monogamic community they encounter many difficulties which could be overcome much easier by the united efforts of several individuals.

It is not my intention to show in this book the weak points of the monogamic community, or to represent the advantages that would follow an increase of its members, because these questions have been sufficiently investigated, and a great many attempts have been made to establish large communities. All these attempts have practically been failures, the only ones which have had any lease of life being those held together by religious beliefs, and from which the element of sex has been eradicated.

After a careful study of the question, I have come to the conclusion that the sex relation and communism are so intimately connected that their success or failure cannot be separated. I mean that no sex relation can be lasting and satisfactory that does not result in communism, and that all successful communism must include the sex relations.

If this is correct, it gives us a clue to the failure of those marriages that were not followed by communism, as well as to the failure of the attempts at communism which involved no change in the sexual relations.

This is not a fanciful theory of mine, but a belief based upon careful investigations of the motives which prompt men to action. I suppose that my readers understand by this time that I do not believe that men adopt celibacy, polygamy, monogamy, communism, etc., because they will to do so. I believe that those questions are decided for us by the degree of development

we have attained, supplemented by the degree of development of the environment in which we live.

Different degrees of development enable us to be susceptible to different feelings, which in their turn impel us to follow different lines of conduct.

According to this theory, lasting sex relations, whose persistency is due to attraction and not to force, are due to the same degree of development which leads to communism, and if this is true they must always manifest themselves together.

Only a portion of the sex relations owe their permanency to attraction; many of them entered into from passion, sentimental love, or business considerations, would sooner or later be dissolved if it was not for the restraining influence of the laws enacted to uphold marriage; but whenever the attraction which induces a couple to enter into the married relation is of the lasting kind it always ends in communism.

A few words as to the basis of lasting attraction will be of use here. There are two kinds of love that have widely different results. One is sexual love, which manifests itself as passion or sentiment, the other starts from the great sympathetic nerve and is the basis of affection.

Sexual love is selfish, whatever poets may have written about it. It seeks its own satisfaction regardless of the happiness or desires of the object of its attraction, and is the cause of all the tragedies due to the problems of the sexual relations.

While affection starts in the great sympathetic nerve, its influence is much strengthened when the sexual feelings are aroused, and it is affection intensified by sexual love which furnishes the elements of lasting attractions such as lead to communism.

Sexual love alone does not lead to communism, of that the experience of the world furnishes abundant

proof. Affection alone does not lead to communism, otherwise communities would long ago have been successfully organized.

I have looked carefully over the whole social field, and I have never found communism except as due to religious beliefs or to affection and sexual attraction combined. Sexual love does lead to marriage, but marriage and communism are two entirely different things, and I believe that my readers will admit that the amount of communism which will develop in marriage will depend on the degree of affection which exists between the parties.

Sometimes for brief intervals a limited degree of communism will manifest itself between friends and blood relations, but even this is not true communism as I understand it in this, that it does not mean mutual help but that a parent or a friend supplies the needs of another. Friends help each other, sons help their mothers, parents help their children, but they never blend their interests for life as is done by husband and wife when they are united by the right feelings.

The examples of successful communism found in a portion of the monogamic families can only be ascribed to a greater development of character of its members.

This gives us the clue to the cause why the monogamic family cannot be extended into the community.

It is because with our present degree of development the feelings which lead to communism cannot be experienced between more than two persons at the same time on account of jealousy.

Jealousy is a sign of a low degree of development, and is not felt by persons of independent character.

The highest praise we give to the great men who rose from the ranks and achieved fame in the war of secession, is that they were entirely free from jealousy, and

thus contrasted conspicuously with the less developed men who tried to push themselves forward in our late war at the expense of each other.

Love, marriage and jealousy are yet intimately connected in the public mind, and the feeling of jealousy will have to be outgrown before any advance in communism can be made.

Every advance in marriage—giving that word the definition I have explained in the chapter on marriage—has come from a development of the character of the individuals. Monogamy is the result of the increased independence of character of both sexes, the men being no longer satisfied with semi-slaves as companions, the women claiming for themselves equality of sexual rights. And the change which is going on now in the monogamic family, from the economic dependence of women to communism, is also the result of the development of character of both sexes.

It is in the improvement of monogamic communities and in the increase of their number, and not in establishing large communities, that lies the present line of social development. When the land will be full of monogamic families where sexual love instead of being the ruling power will only be the source of attraction, where jealousy will be unknown, where the independence of character of each member shall be looked upon as an important element of family success, where each individual will spontaneously fill that place in which his abilities can be used to the best advantage, where all the members are anxious that the family supply the needs of all the other members fully as well as it supplies their own, there will then be some chance of enlarging the monogamic community with a fair prospect of success.

The conclusion I have reached in regard to communism, and which I have tried to explain here, is that

however desirable it might be to establish large communities, all attempts in that direction will certainly fail for lack of the right individual development.

We give the name of co-operative enterprises to those organizations where a large number of persons contribute both the labor and the capital to their establishment and operation. All economic organizations are carried on by the co-operation of capital and labor, but we do not use the name of co-operation when these two distinct factors in production are furnished by two separate classes of people.

The spread of the ideas advocated by the Socialists has induced many persons to start co-operative enterprises, but on the whole these attempts have not been very successful. The failures have been many and the successes but few, and while thirty or forty years ago most reformers looked upon co-operation as the best factor for economic progress, to-day they look with much more favor toward public ownership.

I personally believe that this change of views is right, and I want to give my reasons for this belief.

One reason is that co-operative enterprises do not possess political power, and thus cannot do away with competition. If we suppose that the street car systems of the city of New York should be owned and operated by the employees, it would in no way remedy the present evils of division and antagonism of the different systems, while if they were owned by the city they could all be operated in harmony, so as to give the best possible service to the public. And if it is claimed that co-operation would give a better distribution of products than the present capitalistic system, the answer is that public ownership distributes products better than co-operation.

Another reason is that public ownership secures a

better management than co operation. This I claim on the ground that the management of business enterprises is always equal to the average business capacity of its owners, and furthermore on the assertion that the possession of but little capital in these competitive days is proof positive of the possession of but little business judgment. This is the same line of reasoning which I followed when I acknowledged that public enterprises are not as well managed as capitalistic enterprises, and according to its logic there are but few co-operative enterprises which can secure such management as will insure success.

Political enterprises are controlled by all the voters of the nation, and these include not only the laborers but also the capitalists, and thus their average of business ability is obliged to be higher than that of co-operative enterprises.

I want here to remind my readers of my definition of co-operation, which was that given many years ago when reformers took it up as a means of economic progress. Their ideal was for men and women to organize and unite their capital so as to manage large enterprises and be their own employers, and this is also the aim of some of the reformers of to-day, such as the founders of the Labor Exchange, of the members of the Ruskin Colony, and of like organizations.

Those are the attempts that fail through mismanagement, but there is no reason why, when farmers who have known how to successfully manage their property organize to manufacture butter or cheese, or when persons who have bought separately their family supplies, organize to buy them collectively to better advantage, they should not possess the ability necessary to success. But these organizations are not co-operative according to my definition of the term, and in no way differ from other private business corporations.

Public business enterprises are more truly co-operative in this, that the people employ themselves much more than they do in what now is called co-operation, and the tendency is on the increase as a greater number of enterprises pass under the control of political organizations, so that the establishment of the co-operative commonwealth will inaugurate real co-operation.

Public ownership—which leads to public co-operation—is a success as far as tried, which is really remarkable because it has to fight the entire capitalistic influence, which is hostile to the transfer from private capitalism to public management. This enmity is not due to a belief in the superiority of capitalism, but is prompted by selfish interest. When, however, the day comes—as it must sooner or later—when they will recognize the inevitableness of this transfer, and will use their influence to improve public management, instead of using it to mislead public intelligence and to corrupt political power, then the potentialities of public ownership will be recognized, and prove to be considerably greater than those of private co-operation.

One result of my investigation of communism and co-operation has been to strengthen me in the belief that social progress is not under the control of man.

For more than fifty years earnest men and women have made numerous attempts at organization in these directions, and so constantly failed that these attempts have practically ceased. But unconscious progress has been going on all the time, and the results they were aiming at are coming, although in a very different way from what they expected. Co-operation is coming as a result of public ownership, which leads straight to the co-operative commonwealth, and communism will come in its own time through the improvement of character of the members of the monogamic family.

CHAPTER XVII

COLONIZATION AND ORGANIZATION.

It seems clear to me that according to the philosophy of Mental Science, individuals organize themselves only when they think they can thus better accomplish some special result, and that the success of these organizations depends on the degree of development the individuals have attained, and the question naturally arises: Will the Mental Scientists make separate attempts at organization, and if they do will they be successful?

I will not discuss this question at length here, but confine myself to presenting my views on the subject.

I do not believe that the Mental Scientists will make any serious attempt at organization such as has been made by the supporters of other philosophies, nor do I believe that if they make such attempts they will meet with any degree of success. I believe this because I do not see that they would gain anything by organization that would compensate them for the loss of individual independence, which always results from the attempt of many persons to act in common.

But there is one object of organization which has not yet been recognized by progressive thinkers, and which will, in due time, attract the attention of the Mental Scientists. This object is to increase social enjoyment.

Mental Scientists believe in the pursuit of happiness, and also believe in organization. When we study the laws that control the attainment of happiness, we find that it comes from the exercise of ALL our faculties; this means the exercise of the aesthetic and sympathetic

faculties, as well as of the physical faculties; and as these faculties cannot be exercised by the individual living in solitude, it follows logically that as we advance in the knowledge of the conditions of happiness, the units will recognize that the same advantages that come from organizing to increase economic prosperity, can also be reaped by organizing to increase social enjoyment.

And I believe that the philosophy of Mental Science leads directly to the recognition of this fact, as well as to that improvement of character which fits the individual for the exercise of the social virtues, and that the time is coming when Mental Scientists, instead of following in the footsteps of the believers in other philosophies, and organizing for the purpose of worship, proselyting, or intellectual studies, will organize purely and simply for the purpose of increasing their social enjoyment.

This time has not yet come, for the Mental Scientists have not yet sufficiently practised their own beliefs, but I can already see a marked difference between their aims and methods and those of other reformers, and this difference is the forerunner of the difference in their future attempts at organization.

This desire for an increase of social enjoyment will first induce the Mental Scientists to make efforts to get in closer social touch with each other, which will probably be best accomplished by colonization.

Colonies are not a new experiment, but are found everywhere, and are usually a success, and I see no reason why, when Mental Scientists feel the desire to come in closer social contact with each other they should not form colonies, where they will add to their present advantages, the enjoyment which comes from living in a congenial environment.

Under the supposition, then, that the philosophy of Mental Science will induce those who accept it and practice it, to draw closer together and form Mental Science colonies, not for the purposes of worship, or of proselytism, or to try new social experiments, but simply to enjoy life better, the question arises whether some kind of organization would not help them to accomplish this result. I believe it would, and I want to present here a plan of organization which offers but little difficulty, and has many chances of success.

This plan, however, like all other attempts at organization, depends for its success upon the character of the persons who will try to put it in execution, and one fundamental condition is that they should have shown by their past life a clear appreciation of the worth and the worthlessness of wealth. I mean that on one hand they have realized that those who do not know how to accumulate some wealth are hampered in all they undertake, and on the other hand that it is not the possession of large amounts of wealth which secures our happiness in this world.

This is important because I do not believe that such a colony as I propose could successfully increase the happiness of its members if the means were furnished by a few wealthy persons, and yet there ought to be from the start sufficient available means within the colony to place it on a sound business basis.

I would first suggest that these Mental Scientists who want to establish a colony for the purpose I have indicated, organize themselves as a church. Not that I am partial to churches, but because I believe in taking all possible advantages that can secure success.

Churches are a form of organization that has stood the test of experience, and which, on account of religious prejudices, are treated here with special favor.

Christian churches are organized for the special purpose of calling out, within the church, all the individual factors of religious life, so as to make them available for all the members of the church, and what I propose is that the same means shall be used by the Mental Scientists to call out the individual factors of social life, to make them available to all the members of their colony.

Whenever the church should be organized, its members ought to subscribe a fund sufficient to buy a tract of land in such a location as the majority should approve, using such means to safeguard their interests as have been found necessary by other organizations. After the land has been bought, it should be divided in suitable tracts, and sold only to Mental Scientists who pledged themselves to settle upon it.

This would enable the members of the colony to locate near together at moderate expense, and yet a small profit could be charged on the land, sufficient to provide a fund that the church would administer for the social enjoyment of all the members.

Thus the church organization would first help the individuals to locate themselves more advantageously than they could do separately, and when the colony should have been started, it would take its social life under its special care.

I will not attempt here to explain in what this social life consists, but will say that I have been convinced for many years that it offers a wide field of activity, which will bring large returns in increase of happiness, but which can only be cultivated through an organization effected for that special purpose.

Those who study the changed attitude of the Christian church toward social amusements, see that it has recognized their power as a cohesive force, and that it is daily relying more upon them and less upon dogma

to hold its members within their organizations. But the Christian church can never work this field very successfully, because it is hampered by numberless limitations, and has to contend against all its own puritanical traditions. The attempt to introduce worldly pleasures in an orthodox organization, is like pouring in the same bottle oil and water. The same bottle can hold them, but they never can combine together. It is safe to prophesy that at the rate the change is taking place, in less than fifty years worldly pleasures will have driven orthodoxy all out of the Christian church.

But what the Christian church is now doing against its will, and as a means of absolute necessity to its continued existence, a Mental Science church can do freely and in accord with the teachings of its philosophy, and I have no doubt that whenever some Mental Scientists shall organize to increase their social happiness, they will be surprised at their own success.

There are some advantages which will come from the colonization and organization of Mental Scientists that cannot be secured any other way.

The colonization will improve the social atmosphere. With all the good social qualities which have been evolved by civilization, there is one defect which is nearly universal, and which can be traced directly to the teachings of the accepted philosophies. It is the tendency to criticize the individual conduct of others, and to control it through the power of public opinion.

This spirit of criticism, which is the logical concomitant of the belief that we are responsible for the happiness of others, creates an unsatisfactory atmosphere to persons of independent character, and there is no way to escape it except through isolation or colonization.

I do not believe that any one who has read this book,

and appreciates the wide difference which exists between the beliefs of the Christians and those of the Mental Scientists, as to our responsibility for the happiness of others, but what will acknowledge that the social atmosphere of a Mental Science colony will be relatively free of this spirit of criticism, and leave to the individuals a better control of their private actions.

Colonization, it seems to me, will be necessary for the full enjoyment of social intercourse, until Mental Science beliefs thoroughly permeate society. In no other way can those persons who want to organize to increase their social enjoyments get near enough together. The colonization may be spontaneous and take place in some large city, or it may be deliberate on some such plan as I have proposed, but at the present time there must be a conscious desire for companionship, and an intelligent effort to satisfy this desire, before an organization can be effected.

Organization will be necessary to enable the Mental Scientists to call out the many factors for social enjoyment which are now lost to the community. There is no neighborhood where now such factors are not either entirely lost or only partially used.

A Mental Science church, organized for that special purpose would seek out these factors, cultivate them and make them available for all the members of the colony. And the colony itself would furnish the best possible environment for the culture of the social pleasures. Its members would believe in the pursuit of happiness, and support every effort which leads in that direction, and the Mental Science philosophy which would obtain in the colony releases many social factors that are kept in check by the teachings of Christianity.

THE END.

SOME OTHER BOOKS.

During the time I was making the investigations that resulted in the conclusions which I have explained in this book, I published others, the contents of which have a direct relation with the fundamental principles upon which I have built the philosophy of Mental Science. The first of these books is entitled:

STUDIES IN SOCIOLOGY.

When I gave up the Christian belief, and ceased to acknowledge the Bible as my guide of conduct, I found that if I wanted to replace my old belief by one which would be satisfactory to me, I must solve for myself several important questions.

The first, and one which was to decide the answer to all the others, was: What is man here for? I had been taught from my youth up, that man is here to glorify God, and to save his soul, but this I no longer believed, nor could I any better accept the newly taught belief that man is the result of an accident of evolution.

I have always believed in the intelligent control of progress, and I am practical enough to recognize that if man has a special work to do here, those who knew what this work was, and tried to do it according to their ability, have the best chance of success.

The result of my researches is that man is an agent of civilization; and I found furthermore that the exercise of our faculties has a double and simultaneous result. It is through the exercise of our faculties that we civilize the earth, and also experience pleasant sensations.

The recognition of the importance of the right exercise of our faculties opened a wide field of researches, and it was during the time that I studied these questions that I published my first book.

SOME OTHER BOOKS.

Studies in Sociology is divided in four parts, making a complete whole, but each treating a separate subject.

The first part is entitled **THE LAW OF HAPPINESS**, and is devoted to the investigation of the relation of the exercise of our faculties with civilization and happiness and to a classification of our faculties.

If happiness is attained by the exercise of our faculties, how can we control them to our best advantage? This makes the subject of the second part, entitled **THE LAW OF INDIVIDUAL CONTROL**. I explain that man is an aggregate of subordinate organisms, which are induced to action by desires, which are controlled by intelligence acting through the will, our intelligence deciding what line of conduct we must follow according to the knowledge in our possession. Memory, consciousness, conscience, and other factors of Individual Control are also discussed.

But when we know how to control ourselves, what of our relations to others? This is discussed in the third part under the title of **THE LAW OF EXCHANGE**. I show the importance of satisfactory exchanges to society, and discuss the exchange of present for future happiness, duty to others, and the influence of sympathy upon our actions.

After studying our relations to our fellow-men, we must investigate our relations to our environment. This includes the questions of free-will, natural rights, intelligence in nature, and of a controlling power in the Universe. A correct answer to those questions is necessary to a satisfactory adaptation to our surroundings, and they are discussed in the fourth part under the title of **THE LAW OF ENVIRONMENT**.

Studies in Sociology contains the arguments upon which are based many of the assertions I have made in **Mental Science**, and is of special interest to those persons who are not satisfied to accept their opinions

SOME OTHER BOOKS.

at second hand, and who want to investigate for themselves the foundations upon which is built the philosophy of Mental Science I present to my readers.

Studies in Sociology only explains the material part of these foundations, for at the time it was written I was a Materialist, that is I believed mind to be a product, and not the attribute of a substance. But I already recognized the influence of magnetism as a factor in conduct, and as I pursued my studies came to connect sympathy with magnetism, and to recognize magnetism as a substance. I then published a book entitled:

VITAL FORCE, MAGNETIC EXCHANGE AND MAGNETATION.

In the first edition of this book I asserted that Vital Force is a substance, and that it is the factor which builds, maintains and runs the human machine, a statement which sooner or later was bound to land me in the camp of the Mental Scientists.

I added to the second edition seven chapters upon Magnetation, a name I have given to special benefits brought about by the blending of male and female sexual magnetism.

I can probably best convey an idea of its contents by giving here the headings of the chapters.

VITAL FORCE. Its Evolution; Life and Motion; Sensation and Consciousness; Knowledge; Individuality; Health; Magnetic Exchange; Intellectual Magnetism; Emotional Magnetism; Sexual Magnetism; Normal and Abnormal Action; Attraction and Repulsion; Sleep; Magnetic Cures; Mind Reading; Hypnotism; Spiritualism. **MAGNETATION.** Its Potentialities; Reason for the Change; Self-Control; Equilibrium and Waste; Positive and Negative; Before Marriage; After Marriage.

I had one more step to take before I gained possession of the knowledge which culminated in the con-

SOME OTHER BOOKS.

struction of the philosophy of Mental Science which I have presented to my readers. This step was the recognition that Mind and Magnetism are attributes of the same substance. This recognition came as a natural result of my studies, for I found that I could not draw any dividing line between the manifestations of Mind, and those which in my former books I had attributed to Magnetism. I then published

THE NATURE OF THE MIND,

And its Relation to Magnetism.

In this book I prove the existence in the Universe of an imponderable substance, which in its elementary state we call electricity, and which manifests itself to us as heat, force, motion, life, knowledge and spirit.

This substance, I claim, is the basis of Mind, its manifestations changing in character as it develops. I also prove that Mind is omni-present, and controls chemical changes as well as the actions of living organisms. I explain Individuality and its relation to progress in civilization, and the relation of Mind to conduct. In a chapter on the transmission of knowledge I show that it is done through magnetism, and in the next chapters successfully apply this theory to explain occult communications from the living and the dead. The last chapter is devoted to an argument to prove the existence of an Universal Mind.

These three books, although written disconnectedly, and without any idea that they would culminate in a philosophy of Mental Science, yet lead up to it by regular advances in knowledge, and offer the best arguments for its support with which I am acquainted, and I feel justified in recommending them to those persons who desire to make a thorough study of the foundation principles on which I have based the philosophy I have presented to them.

THE
FUTURE COMMONWEALTH,
OR
WHAT SAMUEL BALCOM
SAW IN SOCIOLAND.

BY
ALBERT CHAVANNES.

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EXPLANATORY.

In presenting the following pages to the public, I desire to say a few words to explain the motives which have led to their publication. This can best be done by first quoting a few sentences from an address upon the Problems of our Second Century, delivered by Ex-Senator Ingalls at Glen-Echo in the summer of 1891.

Speaking of the evil results of our present industrial system, Mr. Ingalls said: "From 1860 to 1890 the country has grown richer at the rate of 250,000 dollars for every day and hour of these thirty years. There has been accumulated during that term one hundred thousand millions of dollars, enough to give every man, woman and child beneath the flag a competency, enough to secure to every family a comfortable home, to educate and keep the wolf from every door, and to guard against every misfortune and calamity.

"And yet," he continued with a dramatic uplifting of his hands, "there are ten millions of people out of sixty-five millions that never get enough to eat from one year's end to the other."

The speaker presented a strong contrast between the laborer working incessantly, only to end his life in helpless mendicity, and the 31,000 persons who hold more than one half of the acquired earnings for the last hundred years. With a scathing denunciation of the extravagance which spends 10,000 dollars on flowers for a wedding, and repeating that 31,000 men controlled one half of the wealth of the country, Mr. Ingalls strolled to the front of the platform, and raising his slender form to its full height, exclaimed: "If thirty thousand men can do this, what is to prevent one man from getting control of all?"

"The doctrine of 'the devil takes the hindmost'," continued

Mr. Ingalls, "is a good one, but just now it seems as if there were more hindmost than foremost. If the present condition of things were to continue without being retarded, this land, instead of being the land of the free and the home of the brave, would be the land of the rich and the home of the slave."

Making due allowance for the exaggeration of an impulsive speaker, there is enough truth in Mr. Ingalls' indictment to explain the general dissatisfaction which now exists with the results of our present economic system.

Mr. Ingalls does not believe in the efficiency of the remedies offered by the Nationalists, and he presented his objections in a very forcible manner.

"There is," he said, "a growing sentiment in favor of Paternalism in this country—of the government doing everything—of the people doing nothing. We have now a new school of political philosophy that is repudiating the declaration of independence and is endeavoring to overthrow the maxims of democracy and to insist that the race shall not be to the strong, that the distinctions ordained of God shall be an obliterated statute, that idleness shall bring the same reward as industry and thrift, that the ignorant shall be as wise as the learned, that debts shall be paid by acts of Congress, that money shall be made as plenty as the autumn leaves, that taxation shall be abolished by acts of the Legislature, and that property shall be forcibly distributed among men."

It is to answer just such objections that this story has been written, for they are often heard among practical men who have really the welfare of the community at heart. These objections cannot be answered in a few words, and it has seemed to me that it could best be done by portraying a Commonwealth where the changes we advocate have already been accomplished, showing how the desired results can be attained

without resorting to such revolutionary methods as would never meet with the approval of sensible and practical men, and that without passing the limits of the possible and practicable, many changes could be made that would cause great improvement.

For in this picture of a Future Commonwealth I have not drawn on my imagination, but I have carefully studied the line which progress has followed since the dawn of civilization, and have endeavored to portray the changes which will probably take place in the course of coming years.

If my readers will take the trouble to investigate, they will find that what I have described as being part of the public institutions of Socioland, already exists in its incipient stages in one or the other of the civilized nations. And furthermore they will find that the tendency to progress in the direction described manifests itself now in a greater degree than it did one or two hundred years ago.

Many of these tendencies, it is true, are not yet strong enough to affect the laws or public institutions, but their influence is felt among the most intelligent part of the population, that is, among those who lead in the march of progress.

As some objections have been made, during the publication of this story in serial form, in the *True Nationalist*, both as to the philosophical belief and to the spirit which controls the enactment of the laws in Socioland, it seems well to me to say a few words in explanation.

The reaction of all changes upon the surroundings is now recognized as a positive fact. We realize now that the success of one nation affects more or less all other nations, and that a change in one country implies a corresponding change in all other countries.

But too many students of social science fail to understand

that the same law holds good in the social relations, and we now have the spectacle of a world full of social reformers who, dissatisfied with some of the present conditions, strive with main and might to change them, and at the same time strive just as hard to prevent corresponding changes in other directions. With one hand they push along the car of progress and with the other they work just as hard to hold it back.

Nothing, in my estimation, has more influence upon progress, aside from the motive power furnished by the desire for increased happiness, than the religious beliefs of the people. They control its conduct, public and private, and are responsible for the spirit of its laws.

Increased knowledge has opened to mankind greater prospects of happiness, which have been checked by religious beliefs handed down to us by past generations.

The result is that our religion and our environment no longer agree. The environment is of to-day, the religion is of the past.

This is felt and realized by all those who earnestly study the social problems, and strenuous efforts are made to shape and trim the old religious doctrines so as to make them fit the new social conditions.

At the rate this work is progressing, it will not be a great many years before the spirit of the Christian religion will have been entirely changed; and according to the changes which have already taken place within the church, supplemented by the beliefs which are growing in favor outside the church, I think I am justified in claiming that sometime in the near future, religion will resolve itself in something like the philosophical beliefs expressed by Mr. Walter in the third Chapter of this story.

The influence of the religious beliefs upon laws and conduct has led me to devote some space to the subject, for I claim

that our economic condition is the logical outcome of our present religious belief, and that both must change together if any progress is achieved. •

In the sixteenth Chapter, I have, very briefly and inadequately, tried to express my views as to the spirit which will animate the coming generations and control the enactment of their laws.

Every thinking person must acknowledge that nations are growing more sympathetic and less quarrelsome, and that a spirit of leniency is replacing the "eye for an eye and tooth for a tooth" doctrine of olden times. In proof thereof I can point to the exemption clauses in the laws for the collection of debts, and the growing tendency to compel arbitration in cases of disputes between employers and their laborers. Both exemption and enforced arbitration are steps away from exact justice and natural rights, and are the result of a sympathetic desire to help those who are defeated in the battle of life.

It is true that the American people, as a nation, have as much faith as ever in the efficacy of the law as a moral regulator, but among their best men the feeling is growing that people cannot be made moral by law, and other nations have progressed beyond us in this direction.

I have not touched upon the population question, and have said but a word about the marriage relation, not because I do not recognize their importance in the solution of the social problems, but because they are not as fundamental as the question of religious beliefs.

Yet I wish to put myself on record here as believing that the tendency of the times is toward educating the individuals so as to enable them to fulfil their duties as citizens in a satisfactory manner without the need of state control, and that the coming generations will be able to allow individuals much more freedom in their personal actions.

EXPLANATORY.

Nationalism, in fact, will only prove acceptable in so far as it will know how to reconcile economic organization with personal liberty.

I not only believe that it can be done, but I feel confident that it will be done; and that it will come to pass in the evolution of social progress, that wrangling, competing humanity as we know it to-day, will, in its persistent search after increased happiness, organize itself into true Commonwealths, with institutions somewhat like those I have tried to picture as existing in Socioland.

How long will it take before it comes to pass? How far will the work of organization progress? are questions the future alone can answer.

For the present I shall be satisfied if I succeed in convincing some inquiring mind that Nationalism is not an impossible dream, and that it offers prospects of improvement for society, which are well worth the consideration of intelligent citizens.

Albert Chavannes.

Knoxville, Tenn.

THE FUTURE COMMONWEALTH.

CHAPTER I.

THE EXODUS.

Spencer, Socioland, Africa,
June 1, 1950.

My dear friend Harry :

I have at last reached this place after a long and interesting journey, and I will at once commence a journal, which when complete, will enable me to fulfil my promise that I would try to faithfully report to you whatever I should see or hear which could throw any light upon the social problems in which we are both interested.

I have no doubt, from what I have seen of the people since I entered the Commonwealth of Socioland, that if I do not find here a complete solution of the problems which perplex us, I will find at least the results of interesting experiments in Sociology, and valuable hints as to the best course to be followed to secure a better distribution of wealth, and an increase of general comfort.

For I must at once acknowledge that these people seem much better satisfied than we are, and while they recognize that they have not yet attained perfect social conditions, still they are confident that they are travelling in the right direc-

tion, and that all desirable changes will come easily and naturally in the course of time.

But before I enter upon a detailed account of what I see and hear, I want to tell you of the causes which led to the settlement of Socioland, as well as of the aims of the first emigrants, which controlled their conduct and form the basis of their public and private institutions.

I am enabled to do so from information I received from Mr. Walter, an old gentleman whom I found on the boat, a native of Ohio, who nearly fifty years ago emigrated to this country, and I judge from his conversation, took an active part in shaping the policy of the Commonwealth.

You know as well as I do that the latter end of the XIXth century was a time of great changes. Not only of a great development of the natural resources and of the producing power of mankind through the increased use of steam and of electricity, but also of changes in the religious, scientific and philosophical beliefs of the educated classes.

It was then that through the researches of Darwin, Spencer and others, commenced that period of religious doubt in which we still are in the United States. Truly before their time there had been skeptics and railers at the Christian religion, men and women who denied the authority of the Bible, but their number was small, their influence null, and civilized society was willing yet to be controlled by persons who either believed, or claimed to believe, that the ten commandments were the expression of the will of God, and that the more closely they could be followed and enforced, the better the results would be. These persons explained the suffering and misery of the masses as due to the innate depravity of human nature, and the poor were kept quiet by alternate doses of charity and of promises of eternal bliss in the world to come.

The doctrine of evolution, taught and accepted towards the

end of the century, sapped this belief at its basis, and it was soon recognized by those who undertook to follow it to its logical conclusions that the whole philosophy of the past, built upon a belief in special creation, would have to be remodeled until an entire change had been effected in religious beliefs, and that eventually the social institutions themselves would be thereby influenced.

The spread of these doctrines among persons of progressive minds caused naturally a great commotion, and for a long time confusion worse confounded was the result. According to Mr. Walter these years were the scene of such intellectual wrangling as the world had never seen or will probably ever see again. First came the believers in these new teachings, enthusiastically fighting for the acceptance of what they considered the truth, and thus ruthlessly tearing down the foundations of the Christian beliefs, who were met and opposed by those who, honestly or from interested motives, clung to Christianity, and resisted all attacks which threatened its existence; while mixing in the din of the battle were a legion of persons, each with a patent remedy of his own for all the ills of society, striving for recognition, and trying by all means in their power to bring their schemes before the public while the masses, fast losing their interest in things spiritual and their fear of damnation, and more interested in physical comforts than in speculations of a philosophical nature, turned their attention to the practical work of developing the natural resources opened to them through the increase of mechanical forces, and the extension of the means of communication.

Out of this intellectual struggle soon emerged here and there practical men and women who, discarding religious speculations as to a future existence, and the Bible as a guide for their actions, studied the laws of conduct in a scientific spirit, and with the firm intention to profit by any

new truths they might discover. These persons, scattered in every part of the United States, were soon drawn together by a common aim, and under the name of Sociologists, or students of Social Science, formed themselves into clubs for the pursuit of social knowledge, and to seek for means of practical application of such knowledge as could help them to a more satisfactory mode of life and a better form of government.

In the pursuit of new knowledge they claim to have been entirely successful, and to have discovered many new social laws which, if applied, would greatly benefit society. But when they tried to give their new knowledge practical force, they found it a more difficult task than they had anticipated. The number of persons interested in such studies as they pursued was comparatively very small, and the whole control of the government was in the hands of men who had a direct interest in opposing any changes and were entrenched behind centuries of possession. The masses were too indifferent or ignorant to offer a fair hope of awakening to a better way out of their misery, and personal conduct was yet largely controlled by laws enacted by men who were earnest believers in the infallibility of the Bible, and who felt it their duty to compel by force those who might disagree with them.

It is not strange that out of such conditions grew an earnest desire to seek by emigration a land where their new ideas could find free development in a virgin and unoccupied country, and that like the Pilgrim Fathers, earnest men and women should decide to leave home, friends and relations, in the endeavor to found a settlement where they would be free to follow the dictates of their intelligence.

The opening of the Dark Continent furnished them with the desired opportunity. Several European powers had established protectorates over large and unsettled portions of the

country, and were anxious to see them inhabited by a population which could help to check the slave trade, and open new outlets to commerce.

Taking advantage of this situation, trusty men were selected to spy the country and see what prospect it offered. They were remarkably successful, found a large valley with fertile soil and healthy climate, and capable of supporting a large population. They made a treaty with the protecting power which guaranteed to the proposed settlement complete autonomy in their internal government, and they were assured of protection against foreign foes so long as they could not protect themselves.

In the mean time the home clubs had made ready for the coming immigration as soon as the way should be open, and a comparatively large and steady exodus took place from the United States to the land of promise which they baptized with the name of Socioland.

Of course they had many difficulties to contend with, but now they have overcome them and they are a prosperous and happy people. Their prosperity and happiness is not the result of chance or of special advantages pertaining to their new country. It is due to the fact that their conduct, public and private, is intelligently controlled by what they claim to be scientific principles. They believe in a social science, which they claim is something different from political economy. They study this science, and instead of allowing the doctrine of *Laissez faire* full sway, and trusting to natural forces alone to remedy existing evils, they are not afraid to help nature along, and to experiment in new lines of public co-operation whenever they seem to lead in the right direction.

So much it was necessary for me to say, to explain to you how it came to pass that in this far off land, a settlement of our countrymen has been made, embued with entirely different

ideas from those which obtain in Europe and America.

Just as New England was settled by earnest men and women, having special aims and profound convictions, who infused a new country and a new nation with a new spirit, which has stamped its mark upon the United States government and upon the character of the people, so in this land a new spirit has been infused, which, according to my information, has produced wonderful results.

Of this, however, we can judge better when I have mixed more with the people, and I am better acquainted with the institutions which they have here inaugurated.

CHAPTER II.

THE OBJECT IN VIEW.

I found Mr Walter a very pleasant companion, and during the few days we spent together I received from him much valuable information. When from questions I made to him he understood why I was going to Socioland, and learned from my lips of the deep interest I felt in social problems, he seemed as desirous of imparting knowledge as I was to receive it, and tried to facilitate by all means in his power the aims I had in view.

"Mr. Balcom," he said to me one evening as we were sitting in the cabin conversing upon Socioland, "it will help you very much to understand what you will see in our country if you know the object we had in view in coming here, as well as some of the means by which we expected to attain it.

"There has been, as you know, many an exodus before our own, but I believe they were all actuated by very different

motives from those which induced us to leave our native land. The Hebrews were fleeing from bondage, the Puritans were trying to escape religious persecution, and the Moruons wanted to establish a religious hierarchy. On a smaller scale, but under similar influences, many communities and co-operative colonies have been started, but they all had a definite plan which they wanted to work out. We had no settled plan, no definite scheme, but we had a very clear idea of the results we were going to strive for.

"We were dissatisfied with society as organized in the United States, and did not believe that it afforded to the individual all the facilities for comfort and happiness which the natural advantages warranted.

"With the increase of population and wealth many abuses had been fostered that we felt powerless to remedy, and a spirit of greed, strife and competition had been engendered which was uncongenial to our character. Besides we had outgrown the old ideas of religious morality, and were tired of having our personal actions under the control of laws enacted by men whose standard of morals was not based upon the result of our conduct on our happiness, but upon certain commandments and precepts which may have been proper enough in the barbarous times in which they were promulgated, but had become superannuated several centuries ago.

"These causes of dissatisfaction affected not us alone, but the conservative influences were yet so strong that improvement was very slow, and we preferred to go to a new country where we would be free to live according to our own ideas of right.

"We had faith in the good disposition of human nature, and believed that, if rightly taught, all persons would recognize that whatever promoted the general welfare would also promote personal happiness. We wanted to educate our people to

the recognition of the solidarity of the interests of the human race, and by this knowledge replace as far as possible the checks to selfish greed, now restrained, but not diminished, by religious authority and human law.

"But, Mr. Balcom, we were not reformers according to the meaning of the word among you. We had no patent remedy warranted to cure all the ills that the flesh is heir to. We did not claim to know everything, and we were fully aware that we could not lay down any positive rule of conduct as best for us to follow. We were dissatisfied with existing conditions, and wanted to see what desirable changes we could make. We had no desire to overturn the existing conditions of society, or to give up anything which then gave satisfaction. We wanted to try to improve the public institutions a little faster than was possible with the ideas prevailing in the United States, and to conform our conduct to the laws of nature, and thus increase our prospects of earthly happiness.

"As you can see our aims were very broad, for it was not one special evil we wanted to correct, but we wanted a general improvement, based upon a radical change in the foundations of the aims and beliefs which control society.

"The broadness of our aims was a great help to the success of our experiment. Our object being the attainment of happiness, all efforts which resulted in its increase were welcomed, and no fault found with the means employed. Our submission to nature's laws made us submissive to nature's methods, and we could but approve of what nature rewarded.

"In a word, we applied to social science the same tests that are universally applied to chemistry, mechanics, or any other exact science. If any one claims to have discovered some chemical formula, or mechanical combination, which gives satisfactory results, all he has to do is to prove it by practical experiments, and if successful it is adopted by general consent.

But in your country you have no test to apply to social experiments, for you have no social science worthy of the name, and the best results would be either ignored or denounced, if brought about by means opposed to the commandments of Moses or the teachings of Jesus.

"We believed then, and we believe now, that a righteous end sanctifies the means, and not as is taught among you that righteous means sanctify the end. And we further believe that, so far as man is concerned, an increase of his earthly happiness is a righteous end, approved of by the laws of nature, and that all means which tend to accomplish that result are right and proper.

"And it is because we Sociologists have accepted the increase of happiness as legitimate pursuit, encouraged and rewarded by the laws of nature, and have accepted the achievement of happiness as a correct standard for public and private actions, that we decided to leave home, family, and friends, and establish a new Commonwealth where greed, strife, and competition would be held at a discount, and peace and happiness fostered."

Mr. Walter paused a moment, for our conversation had taken him back to the days of his youth and to the memories of the past. But not for long, for fixing his earnest grey eyes on me he continued: "Mr Balcom, when you reach Socioland you will find yourself in a new atmosphere. Remember what I am telling you, for it will help you to understand how we have succeeded to accomplish many difficult undertakings. The desire for happiness brings many valuable results in its train. It fosters peace, leads to kindness, encourages unity. It teaches the value of health and comfort. It softens the heart and broadens the sympathies. Seekers after happiness cultivate their minds and exercise all their faculties. Yes, the pursuit of happiness is a wonderful civilizing

influence. I have watched it at work for fifty years and more, and it has accomplished greater results than centuries of fear or of promises of eternal bliss.

"You can have no idea what a help it has been to us in the first years we spent here, when the many different opinions which must naturally manifest themselves at the beginning of such an enterprise might have divided us in many factions. But instead of each insisting on the special merit of his scheme, we were all willing to submit to the test of practical experience, and were also decided to remain united whatever might happen, for we believed that the friendship of our associates was more conducive to our happiness than the adoption of some pet opinion of ours. And now that we have safely launched our social bark, and have achieved satisfactory results, we are more united than ever."

I was very much interested in Mr. Walter's statement, and in the earnestness of his convictions, and as he paused I remarked to him that I thought he had given me a clearer idea of the object they had in view, and that I wanted him to tell me how they went to work to reorganize society.

"But do you not understand," he replied, "that we did not intend to reorganize society. We wanted to improve it. We did not believe in setting aside all the past experience of mankind, and reconstructing society on entirely new lines. We wanted to improve it on the same old lines, which is a very different thing. New conditions had created new abuses, and we wanted to stop them as far as possible. Not only did we want to feel free to work out our own happiness in our own way, but we could see also that while the United States produced plentifully, the distribution was very defective."

"You are entirely right," I remarked, "and probably more dissatisfaction is felt among us on account of the inequality in the distribution of wealth than from any other cause."

"It is natural that it should be so," continued Mr. Walter, "for while production is not as large as it might or will eventually be, still it is large enough to keep every one in comfort if it was rightly distributed, and it is a crying shame that in this advanced age of ours, some should be rolling in wealth, while others are shivering and starving.

"We consider the distribution of products as the most important question placed before civilized communities, and that its correct solution offers the best prospect of increasing the sum total of human happiness. From our standpoint, unequal distribution is a two-edged sword which cuts both ways. On one side you have the wealthy class, which lives in idleness, their wants supplied by hirelings, having no aim in life except to pass the time which before middle age drags heavily on their hands, while all around them lives another class, unable to secure a little of the leisure and some of the luxuries which prevent the exercise of the most valuable faculties of their more wealthy but not more happy neighbors.

"Nor are the relations between the two classes satisfactory. The sympathies of the rich are wounded by the sight of the privations of the poor, while the poor see with more and more envious eyes the ever increasing possessions of the rich. Thus the relations between the rich and the poor become more strained, and in a measure the steady increase of production tends to diminish instead of increasing the happiness of mankind."

"You need not enlarge upon this theme, Mr. Walter," I replied. "You cannot frame a stronger indictment against the evil effects of our system of distribution than you will hear at any time in the United States. All who study the social problems realize the evil, for it is much worse now than it was at the time you left our country. The rich have grown in number and wealth and are drawing everything into their

hands, while the poor, growing more intelligent and better educated, realize more and more that they do not receive the full reward of their labors.

"But what can we do about it? Where is the remedy? We cannot despoil the rich for the benefit of the poor, for it would destroy the accumulation of capital and diminish production. The diffusion of capital in the hands of so many untrained and incompetent persons would soon destroy it, and the final result would be the impoverishment of the whole country without any improvement in the condition of the poor."

"Very true," answered Mr. Walter. "It is a difficult question, but I can tell you what we have done, and how we have succeeded in keeping down this inequality between the classes, and prevented the acquisition of the lion's share of the produced wealth by a few privileged members of society."

"But let me remind you of one thing. It is not because we believe in perfect equality, or that all men are entitled to an equal share of the production, that we object to the wide distinction which now exists between the opulent rich and the abject poor. It is because the rich have more than they can enjoy, while the poor have less, that we believe a better system of distribution will benefit all. This very much simplifies the problem, for if we can find the source of excessive wealth, and turn it into a reservoir for the benefit of all classes, our aim will be practically attained."

"And that is what we have done. The large accumulation of wealth in private hands is not the result of the toil of these persons, for no man can by daily labor accumulate more than will insure him a comfortable living. Excessive private wealth is the result of social causes which encourage and reward the cumulative power of capital."

"No, we knew well enough that the diffusion of capital leads to its destruction, and that all means which would tend

to its equal distribution would result in a diminution of production and a reduction of general comfort.

"So the measures we took led in an entirely different direction. We made our new Commonwealth the great Capitalist, and thus as far as possible prevented the undue accumulation of wealth in private hands.

"There, Mr. Balcom, is the whole secret of it. Co-operation on a large scale, not practised by a few, for the advantage of a few, as it exists among you, but carried by the Commonwealth, for the advantage of the whole population, for the rich as well as for the poor, for the women as well as for the men."

I must confess I was somewhat disappointed, for it was nothing new for me to hear such doctrines, and I exclaimed: "Oh! then your Socioland is simply a Socialistic settlement, where the state controls everything. It may suit you, but I doubt if it would suit me or many of the free and independent citizens of America."

A malicious twinkle gleamed in Mr. Walter's eyes.

"Free and independent indeed! Then things have wonderfully changed since my time. When I lived in the United States, in the days of my youth, I recollect hearing a great deal about the slavery of labor, and freedom in trade with foreign countries was unknown. We had Sunday laws regulating the use of the days, and marriage and divorce laws controlling private associations. Prohibitive laws on liquor were in force in many states, while to crown this free social edifice, the Mormon persecution was in all its glory.

"Reassure yourself, we have not abridged personal liberty as much as you have, and are not Socialists as you understand the term. All governments are somewhat Socialists, some a little more, others a little less. We are a little more, and have intrusted the Commonwealth with the accumulation and

use of a portion of our capital for the benefit of our people, while you only intrust your government with the spending of such capital as you raise by unequal taxation, or by borrowing from the wealthy class, thus increasing the burdens of the producers by compelling them to pay the interest on the money your government spends.

"Do you sometimes reflect, Mr. Balcom, how the different enterprises, created by the growing needs of our civilization, are divided in the United States? Take the cities for instance. Whatever costs money to maintain, as the streets and the parks, the police and the fire department, etc., is placed in the hands of the government, and the people are taxed for its support, while those enterprises which offer opportunities to make money, as the supply of light and water, the life and fire insurances, are allowed to fall into the hands of corporations and individuals.

"We are so far Socialists as to claim that the sweet ought to go with the sour, and to keep in the possession of the people many valuable privileges which you give away to men who use them for their private benefit.

"But," pulling out his watch, "I see it is getting late, and we had better retire. To-morrow we will find plenty of time to talk before we reach Spencer, and I will explain to you at length the changes we inaugurated in the public institutions of Socioland."

CHAPTER III.

SOME REFLECTIONS.

I believe, my dear Harry, that what I will see and hear in this country will keep my mind busy, and that I will have many new ideas to digest. I can see already that their way of looking at the social problems is entirely different from ours. They look them square in the face, with a clear conception of the ends they are striving for, and do not allow themselves to stray hither and thither after false issues as we are inclined to do.

Mr. Walter was emphatic, and his whole manner expressive of quiet determination, and he succeeded in giving me a clear impression of the aims and methods of the people of Socioland.

After I had gone to rest it was a long time before I could go to sleep. That which had struck me the most in our conversation was Mr. Walter's frank avowal that as a people they were engaged in the pursuit of happiness. There was no false pretense of trying to serve the Lord, no claim of helping to promote morality, no holding aloof a beacon for the benefit of other nations.

Instead, these people freely acknowledged that they were experimenting for themselves, trying to increase their own happiness, owing no allegiance except to the laws of nature, recognizing no duty except that of improving their faculties and making the most of existing conditions.

That was something entirely new in my experience. I had, of course, come across young people with more money than brains, who said they wanted a good time, and were going to enjoy all the pleasure that this life can afford, but among

the sensible, respectable people of my acquaintance, the pursuit of happiness was looked down upon as a low standard of life, leading to selfishness, and degrading in its tendencies.

To be sure I could not tell what was the aim in life of these respectable acquaintances of mine. Had I asked them, which I never thought of doing, I would probably have found they did not know themselves. I knew the religious teachings on that subject, and that we are admonished to so live as to glorify God. But my friends did not believe any such doctrines, or if they believed them, they made no pretense to put them in practice in their daily life, being of the kind who give their religion a Sunday airing, putting it carefully away during the week to preserve it from unseemly wear, so as to have it bright and shining on the rare occasions they are called upon to parade it before the world.

As my mind roamed over the list of my acquaintances, I could think of Mr. B., whose whole ambition seemed to be to make money, of which he had already more than himself or his family could use. His wife was a society leader, and her object in life was to outshine her rivals. His sons were certainly bent on pleasure, but with their expensive habits, effeminate tastes, and shattered constitutions, were not happy, and were positive proof of the fact that the pursuit of happiness and of pleasure are entirely different.

And our neighbor D., is he living for happiness? If he is, he seems to make a miserable failure of it. An overworked, tired-out man, without a minute he can call his own, following an incessant round of occupations which have no interest for him, he is kept constantly tramping in a commercial treadmill for a bare support for himself and his large family. His wife, whom I can remember as the lively, sweet Alice T., is now a tired, dissatisfied woman. That couple had probably in the early days of their marriage anticipated a happy life,

but the result had not come up to their fond expectations.

From them my thoughts turned to the contemplation of myself. What was I living for? I really could not answer. An Agnostic, I was not living in view of a future life, and yet I realized that I was certainly not studying how to attain the highest satisfaction possible in this world.

As I reflected, I could see very clearly that I had no definite standard of conduct, and that the principles which controlled my life were of a very composite nature. Raised outside the church, by parents who had outgrown the Christian beliefs without accepting any other, my moral education had been desultory in the extreme. At one time my father railed at the Christian dogmas, or made fun of their puritanical ideas and sanctimonious ways. At other times he would impress upon me the beauty of the Christian doctrine of self-renunciation, quote the golden rule, and call Christ the greatest teacher that ever lived. Again he would preach the doctrine of duty, how we must respect our parents, obey the laws, help our neighbors, work for humanity. But these moods did not last always. I was also taught that I must learn to take care of number one, fight for standing room, and strike out for myself if I would not be crushed.

Out of such teachings the usual results had followed. I simply drifted, one day following the voice of duty, and the next allowing the care of self to predominate. The outcome was not very satisfactory, but I could not see my way to anything better, and I consoled myself with the thought that I was doing about as well as the average of those by whom I was surrounded.

Now that my attention was called to it, I could see that instead of having a well-defined aim in life, and controlling my conduct in the manner best calculated to attain it, I allowed myself to be swayed by the ideas, beliefs and habits

of the people among whom I lived, who themselves had no accurate knowledge of right or wrong, but were following blindly in the footsteps of their superstitious ancestors.

Mr. Walter's conversation made a profound impression upon me, for I was logical enough to see that our conduct in life must be largely controlled by the character of the solution we accept for the problem of existence, and if practically concurred in by a whole people, it must have a great influence on their public institutions. A nation with divided or indefinite aims would drift along, where one with clear and decided opinions would adopt efficient means to insure success.

As is the seed, so must the tree be, and if the people of Socioland are happier and more contented than the people of the United States, then I must conclude that they have the best institutions.

I cogitated over these things a long time, wondering if these people were really right, and if the pursuit of happiness is the only safe guide to conduct; and if the old barriers erected to restrain selfishness were thrown down, who would protect the weak from the strong, or settle the terms of compromise between individual happiness and public welfare when they came in conflict?

Worn out with thoughts, I decided to present these questions for solution to Mr. Walter the first thing in the morning, and after hearing what he has to say on the subject, to wait and see with my own eyes the working of these principles in Socioland. Theoretical ideas must give way before practical results. I would try and set aside all prejudice and pre-conceived beliefs, and impartially observe the life of the inhabitants of the Commonwealth.

Of one thing I am certain. There is a great deal of misery in this world, and even a slight increase of happiness is well worth striving for.

CHAPTER IV.

A PHILOSOPHICAL DIGRESSION.

The next morning I took the first opportunity to propound my questions to Mr. Walter. I told him that before he said any more about the social changes they had instituted, I wanted to have some explanations of their doctrine of accepting the attainment of happiness as a standard of conduct, and presented to him some of the objections which had arisen in my mind.

"My young friend," he answered, "I am glad to see that you appreciate the importance of this question. One of the first conditions of success is the concentration of our powers towards the object we wish to attain, which is only possible if we have a clear conception of what we wish to accomplish.

"If there is so little happiness in this world, it is largely due to the fact that not many of the efforts of men have been directed towards it.

"Some men seek for pleasure, others for wealth or fame, many are trying to serve God and Mammon, others are only anxious to secure eternal bliss, while all Christians, sincere or otherwise, are under the influence of teachings which deprecate the pursuit of earthly happiness as inimical to the will of God.

"We, on the other hand, believe in the pursuit of happiness just as the sincere Christian believes in serving the Lord. We believe that in so doing we are working in the line of progress, and that to attain it we must not only cultivate all the best there is in us, but that it will also induce us to adopt those public institutions best calculated to increase the welfare of society.

"I cannot explain to you why we believe those things except by indulging in a little philosophical talk, something that is not always interesting to the young. However, if you will kindly listen to what I want to say, I will try to be brief, and possibly you may be rewarded for your patience.

"We believe in evolution, in development, in latent potentiality. We believe that until the advent of man, development followed what we call the natural process, and that under this process, plants, animals, and men were evolved.

"But we further believe that when this natural process had finished its work, the latent potentiality of development was not yet exhausted, and that the way was just made ready for a further stage of development which we call artificial,—in contrast to the natural, although both are according to the laws of nature—which requires for its accomplishment a highly organized and intelligent agent.

"Man, who is the last and highest product of natural evolution, is this agent calculated to promote this artificial development, and is well fitted for the work by his ever-increasing consciousness and intelligence. Through consciousness he dreads pain and enjoys pleasant sensations, by intelligence he recognizes the nature of his surroundings, and learns how to control his conduct so as to escape the one and increase the other.

"The law of progress, as we understand it, is this: All those actions of men which tend to advance artificial development,—or civilization, to give it its popular name—produce at once, or ultimately through their complex results, pleasant sensations, and thus encourage men to repeat them; while all those actions of men which tend to obstruct civilization, produce at once, or ultimately by their complex results, unpleasant sensations, and thus discourage men from repeating them.

'Under this law civilization has been carried and all the

things we enjoy have been evolved, for this artificial development consists in combining in numberless different ways the natural material, and is the stage of evolution through which we are passing now.

"This boat which carries us so smoothly and swiftly, the houses we live in, the clothes we wear, the books we read, are simply combinations called into existence by the desire of men for pleasant sensations, or in other words, by their efforts to increase their happiness.

"I will not weary you by enlarging on this theme, but I will point out to you that it is of the utmost importance for our success that we should know if we are working in harmony with the forces which have brought the earth to the present stage of development. Whether we believe that progress is controlled by laws alone, or that it is directed by an intelligent power, the first condition of success is that we should work in harmony with the law of progress.

"But how shall we know that we are in accord with the march of civilization? Who shall decide when doctors disagree? We answer that if we can find what is the incentive to right conduct, we can tell by the result upon our happiness if our actions are in harmony with the advance of civilization. According to the law of progress as I have stated it to you, pleasant sensations are the motive power of civilization, and thus we believe that whenever our conduct causes an increase of pleasant sensations, it co-ordinates with the advance of civilization, which is equal to saying that the increase of happiness is the true standard of conduct.

"And it is thereon, Mr. Balcom, that our philosophy differs from that of all other civilized nations. They have moral codes, revealed laws, ancient maxims, but they have no standard of conduct by which they can test the correctness of their actions. We also have codes, laws, and maxims, but they are

all derived from a scientific standard which provides a correct test for all our actions. This applies to the Commonwealth as well as to the individual. By that standard we test our public institutions, and find that those which secure the most happiness are also the most conducive to a high state of civilization, and by that standard each individual is taught to test his own actions, and soon learns by experience that the conduct which creates the most pleasant relations with his surroundings, is that which harmonizes the best with nature's laws and fosters his truest happiness.

"I do not know if this brief explanation will convince you. An entirely different philosophy has held the minds of Christian nations so long that it is difficult to weigh impartially the proofs of what we advance. For two thousand years the fear of Hell has brooded as a dark pall over the Christian world, and the whole study of conduct has been turned in the direction of learning how to serve the Lord and obey his commandments so as to escape the wrath to come. Success has been branded as the badge of wickedness, and enjoyments shunned as the temptations of our fallen and sinful nature. But the time has come when better knowledge has dissipated our fears, and an honest study of the subject has taught us that success in the realm of conduct means precisely the same that it means in the realm of other pursuits. It simply proves that we are acting in harmony with nature's laws, and we have as much right to all the happiness we can attain, as we have to the wages of labor faithfully performed. Pleasant sensations may be called the wages given by nature for conduct which it approves, and the larger the wages we receive, the more assurance we have that we are moving in the right direction.

"But whether I have convinced you or not, I have said enough to give you an outline of our philosophy. If it strikes

you favorably, you can study it at leisure, and follow it in its numerous ramifications. It will bear the test of investigation, I assure you, and if once you accept it for your own, you will never regret it.

"And now let us pass to the practical objections to its adoption by the Commonwealth, which you presented to me this morning. How, do you ask, is the innate selfishness of men to be restrained? Who shall decide in case of a conflict of interests?

"Before answering you, I might put some questions myself. What leads you to believe that men are so selfish? Is it not because you have heard so much about their innate depravity that you fail to recognize the good there is in them? Are you sure the display of selfishness is not the result of the social conditions in which they have lived till now, and that competition is not largely responsible for it? Or have you ever experimented whether in a true Commonwealth there is so much antagonism between public and private interests?

"We have more faith than you in human nature, and are not afraid of a certain amount of selfishness, for we know that it underlays all attempts at improvement. But it must be tempered by sympathy. They are the centripetal and centrifugal forces of society, which ought to balance each other, and would do so if properly controlled.

"But your system of society fails to recognize the true functions of these forces, and selfishness has the control of the government, and no power is given to sympathy to restrain it. Selfish individuals are allowed to grasp all the valuable privileges, while sympathetic persons waste their efforts in vain attempts to palliate the sufferings endured by those who are worsted in the battle of life.

"We recognize the value of both factors, and instead of preaching against selfishness on one hand, and allowing it to

run riot on the other, we keep it within proper limits by public measures, demanded and supported by the united sympathies of the community.

"The same sympathetic feeling prevents the Commonwealth from passing laws that would antagonize with the welfare of individuals, and leads it to encourage all its members who honestly try to improve their condition. But it is also the business of the Commonwealth to restrain those persons who would abuse their power to the detriment of others. The Commonwealth meddles as little as possible with private actions, but if any person presumes on its toleration to impose upon others, it promptly interferes and puts a stop to it. We try to be as a large family with many interests in common, and where there is a sympathetic bond uniting all its members, but if one of the family so conducts himself as to be unpleasant to others, the head of the family asserts his authority and obliges him to keep his proper place. The Commonwealth as a whole represents the head of the family, promoting the happiness of all its members, instructing and helping, with kindness towards all, but prompt to control when the public good requires it."

This, my dear Harry, is in substance what Mr. Walter told me, and I must acknowledge that it impressed me very favorably. Among the many points in its favor which presented themselves to me, I will only mention to you two which seem worthy of special consideration.

If he is correct, then society is slowly progressing towards a state of perfect harmony, where all factors will find their proper sphere and the highest civilization be attained, and we can explain the conflicts through which society passes now, and has passed up to this time, as the educative stage of mankind, and necessary to its full development. It is the social phase of the struggle for existence, and will eventually

result in the survival of the most satisfactory public and private institutions.

The other point goes to confirm the claim made by Mr. Walter for the beneficent influence of the pursuit of happiness. His assertions brought to my mind some facts that have come under my notice. You know that I am interested in farming. Now I have often had occasion to see the influence of a correct standard upon the character and the social relations.

You recollect Mr. Daval, our neighbor. He has a high standard of farming, and is successful in his operations. He is not soft-hearted, but all the same his men are comfortably housed and are well and punctually paid; his horses are of the best and receive all the care they need, and his stock is well fed and sheltered. His relations with his men are always pleasant; he treats them well, and they know it and are anxious to remain in his service.

Not far from him lives Mr. Thornwald, a much kinder man and easy-going in all his business relations. But he is a poor farmer and everything about him is in a dilapidated state. His children leave him as soon as they can make their way in the world, his men are ill paid and dissatisfied, his horses are poor and his cattle half starved. All the difference in results comes from difference in aims. To accomplish his ends, Mr. Daval had to treat his surroundings right, even his fields which receive the best of care, and give him large returns.

Call it selfishness, or call it by any other name, the result has been to create around him a little community where exist the best conditions for men and beasts, while life in Mr. Thornwald's home is barely supportable.

These facts seem to me to point to an harmony in nature which compels us, if we would be happy, to help improve the conditions of our surroundings, which would go to prove that Mr. Walter's claims rest on a solid foundation.

CHAPTER V.

THE CHANGES MADE.

The morning was nearly spent before we had exhausted the subject, and yet nothing had been said about the social changes they had made in Socioland, although that was to be the topic of our conversation, and we were called to dinner before I could get Mr. Walter to tell me what they had done. At the table the conversation became general, and when we left it, some time elapsed before I could get him disentangled from his surroundings, and seated in a place where I felt safe from interruption.

"Now," said I, sitting down comfortably by his side, "you have treated me to a bit of history, and to an essay upon philosophy, let us come down to Socioland, and to what you have done to ameliorate its social conditions."

"Certainly, I will tell you with pleasure," he answered. "I see I have yet time enough before we reach Spencer. And for a beginning I will tell you of one of our first measures, which I believe would find favor in all countries and with all classes of people. We have abolished all taxes."

"What!" I exclaimed, "abolished all taxes! That is indeed a practical step towards happiness. But how then does your government raise the money to meet its necessary expenses?"

"Well," rejoined Mr. Walter, "it honestly earns it as every government ought to do. Our Commonwealth carries on business, earns money by legitimate means, and spends it for the benefit of all."

"The system of taxation, Mr. Balcom, firmly entrenched as it is in the habits of civilized society, is in fact a relic of barbarism. It is a remnant of the times when the strong

lived altogether on the labor of the weak. Civilization has modified it, and the iron hand is more cunningly masked by the velvet glove, but the fact remains that the producer is made to support all the public burdens. Of course the Commonwealth must have means to defray the public expenses, but by what logical argument can it be maintained that if it is trusted to spend money, it cannot also be trusted to earn it? The truth is that when the ruling classes were compelled to surrender a portion of their privileges, and give the people a voice in the control of the government, they threw on the public all that which cost money, and under various pretexts kept in their own hands all the profitable enterprises. As plundering the producers was then the only known process for providing funds to carry on the government, it was legalized and made legitimate by acts of the legislatures, and legal taxation was organized. When that proved insufficient, and the people refused to bear heavier taxation, the rich, instead of giving of their surplus to supply the deficiency, lent to the government the money they had accumulated, and thus created for their own benefit a perpetual lien on the production of the country. To you, who are used to that system, it probably seems perfectly right and proper, but to us who have a much better way to provide for public needs, we look upon taxation as an unjust and needless imposition.

"But the release from taxation is not the only advantage which has resulted to the country from the management of business enterprises by the Commonwealth.

"We spoke yesterday of the growing evil of large fortunes. Our system has cut off the evil at its roots. Excessive fortunes are not the result of individual economy or persistent labor; they are the result of the cumulative power of capital. If you inquire into the origin of the vast fortunes which exist in your country, you will find that most of them are due to

the investments of profits made in certain lines of business, carried for the benefit of the community. We readily acknowledge the need of those services, we know that under your system they could not be performed unless some persons had saved, often by great denial, the needed capital; nor do we believe that those services are over-paid. But we claim that the field of activity they opened was so vast that it enabled those persons to accumulate such large fortunes as to endanger the welfare of the community.

"Those are the lines of business we decided to withdraw from the field of competition, and to place in the hands of the Commonwealth, to be prosecuted for the benefit of all.

"That is the first change we have made in our internal economy. Our Commonwealth, instead of levying taxes from its citizens, carries on all the most extensive and profitable enterprises of the country, with the avowed object of making money to be spent for the good of the whole people.

"Thus, Mr. Balcom, we have accomplished what I told you was our aim. *We tap the Source of Excessive Wealth, and turn it into a Reservoir for the benefit of all classes.*"

Mr. Walter's information was interesting, for the changes he was describing seemed practical and well worthy of consideration. So I asked him to tell me which were the lines of business the Commonwealth had kept in its own hands, and how they were managed to avoid speculation and waste.

"My young friend," he answered, "the question of the management of public affairs is too large for us to go into now and you will be able to study it carefully while you stay in Socioland. But as to the lines of business we place in the care of the Commonwealth, I can state in broad terms that it is those which require large capital, and return through the magnitude of their operations large profits. For the present the Commonwealth controls the Wholesale Trade, the Trans-

portation of Letters, Parcels, Merchandise, and Persons, the Telegraph and Telephone, the Banks, the Life and Fire Insurances, the Street Railways, the Supply of Lights and Water, the Working of the Mines and a portion of the Manufactures.

"These, as you will see, are distributed between the Commonwealth and the several Townships, so as to take advantage of the best localities, and to secure the most efficient management. Each case is decided on its own merits, with due regard to the comfort and happiness of our whole people. We try to prevent the waste of competition, and the evils of undue personal accumulation of wealth, and to make our Commonwealth rich and prosperous so that it can reduce the expenses of living, increase the comfort of all its citizens, and protect the poor and disinherited against want and suffering.

"But let us pass on to other changes we have made. Let me tell you about our laws in regard to land."

I signified my desire to hear whatever he thought would interest me, and Mr. Walter continued.

"Our Commonwealth never admitted the right of individual ownership in land, and holds it in trust for the whole people. For purposes of improvement it sells leases, equal for practical purposes to complete ownership. These leases can only be cancelled if the public good requires it, and the tenant must be paid for actual damages inflicted upon him. No rent is paid, and those leases can be divided, bought and sold, but a limit has been placed upon the number of acres that each person can get under his control. By this policy, the Commonwealth has retained in its possession all the best business locations, or can reclaim them at reasonable rates. No property can be held for speculation, nor can any man or set of men levy exorbitant tolls in the shape of rents because they are the lucky owners of a piece of land so situated as to be indispensable to the efficient transaction of business.

"We hold that the land is common property, but we recognize also that its division among the people leads to a higher development and to better culture. We appreciate upon character the good effects of personal enterprise and independent management, provided they are kept within proper limits. It is only when private enterprise overshadows and antagonizes public welfare that we seek to circumscribe it. This land policy of ours has been a success so far. It has stopped speculation in land, it has prevented the premature settlement of distant portions of our territory, and yet those of us who wanted to make a living by agriculture have been able to get possession of all they could cultivate."

"I think I understand the trend of your public policy," I remarked, when Mr. Walter ceased speaking. "You use the power of the Commonwealth to regulate the distribution of wealth. In the United States, we expect the government to insure political equality, while you add to the functions of yours the task of maintaining social equality. With this object in view, the means you use must exert a very good influence in that direction."

"Indeed you are correct, my dear Sir, and to insure the success of our scheme, we have made some radical changes in the methods of educating our young people.

"We claim that equal advantages in education are necessary to maintain equal chances of success in society. Furthermore we claim that it is of the utmost importance to educate and train the physical as well as the mental faculties.

"The education of the mind, the training of the intellect, can of course best be accomplished in the schools, and except that we have reduced the number of hours of study, and pay more attention to recreation, there is but little difference between our schools and yours. The great difference is in the industrial training of the youths of both sexes. The numerous

business enterprises carried on by the Commonwealth and the Townships offer splendid opportunities for practical training, and all our young people are compelled to serve a six years' term of apprenticeship to the state."

"It seems to me," I rejoined, "that it is a very arbitrary measure, and one that must create a great deal of dissatisfaction."

"It seems so to you," answered Mr. Walter, "because you are thinking of its application under the old conditions, but the public apprentice system is very popular with us. You will stay long enough among us to see how our youths are treated and understand why it is popular with them, and I can tell you why it is popular with the grown people also.

"By entrusting to our youths a large portion of the work connected with the business of the Commonwealth, we have opened to them an extensive industrial school, where there is an almost unlimited choice of occupations, and by requiring of them only a few hours of actual work, we give them ample time and facilities to keep on with their studies. Our system is far superior to your industrial schools, for our boys do not play with tools among other boys, but do real work alongside of men, under conditions which train the mind to face all kinds of emergencies, and compel them to exercise all the faculties they may possess. One year in an industrial school may teach a boy how to saw to a mark or plane a board straight, and may teach him many of the technicalities of his profession, but one year of apprenticeship will teach him all that and much more.

"So we believe in our apprentice system because it gives our youths the best training under the best possible conditions; we believe in it because it considerably reduces public expenses, and thus increases public wealth; we believe in it because it has had a moral result which has been satisfactory beyond our expectations.

"There is always a tendency among the children of the men who are the most successful, to believe that idleness and luxury are badges of superiority, and that they are made of different and better clay than those persons who are raised in the lower walks of life. Six years of apprenticeship, subject to uniform rules, and where merit is the only factor in promotion, generally takes such ideas out of their heads.

"Those, Mr. Balcom, are the changes we have made in the public policy of Socioland, and I have no doubt that when you see the results, you will acknowledge that we have succeeded, and that our people have much better facilities for the pursuit of happiness than can be found anywhere else.

"By making our Commonwealth a co-operative business concern, we have made it rich and placed all its citizens above want. We have entirely abolished overgrown fortunes and greatly diminished the accumulation of capital in private hands, and yet we have retained sufficient fields of activity for private enterprises, which being relieved from the pressure of monopolistic competition, give to their operators agreeable occupation and full reward for their labor.

"By retaining in the hands of the Commonwealth the control of the land, we have prevented its unjust distribution and sinful waste, and yet we have secured to all our citizens a fair chance to its acquisition.

"By our system of public apprenticeship we are training our youths to useful occupations, developing their bodies as well as their minds, and giving them a just appreciation of the conditions of life. It brings all classes together and equalizes their chances, and is without doubt the measure that will have the most far-reaching effects."

We were nearing Spencer, and I thanked Mr. Walter for his kindness to me, and the interest he had manifested in my desire to investigate.

"You are welcome indeed," he rejoined. "It is a pleasure to give information where it is so thoroughly appreciated. But we are nearly at the landing, and as I live in Spencer I hope to see you again and have more conversation with you, and that you will soon learn to know us and like us.

"Where do you intend to stay while in the city? You do not know. Well, I would advise you to stop at one of the hotels kept by the city, near the wharves and depots, for the convenience of travellers. You will be comfortable and the charges are very moderate. It will be more interesting than if you stop at a private boarding house in the center of the city, for it will be your first introduction to one of our public institutions."



CHAPTER VI.

AT THE HOTEL.

Spencer is the commercial center of Socioland, and is situated at the lower end of lake Norlay. It is the gateway of communication with the civilized world. Now a city of 50,000 inhabitants, it has a great future before it, and the characteristic American thought came to my mind of the fine field it would offer for speculation, were it not prevented by the land policy of the country.

We steamed slowly into port; and when we landed at the wharf, I looked around for some one to take me to the hotel. Mr. Walter was busy, yet found the time to point out an official whose functions, he said, were to give information to travellers, and help them on their way. This gentleman, for

undoubtedly he was one in appearance and demeanor, asked me where I wanted to go, and advised me to stop at the nearest City hotel, which was only a stone's throw from the landing. He also pointed to me the government baggage agent, a bright young man in uniform, who took the number of my check and the address to which I wanted my trunk sent, and after he had checked off on my baggage card the amount due for city transportation, I was ready to go on my way.

And here I may as well explain to you that in Socioland there are no ticket offices at the railroad depots or steamboat landings. Travelling cards are bought in the stores, good for a given number of miles. These cards are good on all roads or boats, in all directions and at all times. The conductor checks off the number of miles travelled, and when the card is used, a new one is bought. There are no excursion or return tickets, and the card does not give free transportation of baggage. Baggage cards are bought in the same way, good for transportation on the cars or boats, and also for transfer from the residences to the depots. The price of all these cards is exceedingly low, according to our standard, but with the exceptional facilities possessed by the Commonwealth, and the concentration of all the business in its hands, it is claimed the profit is quite large. The freight business is also managed differently from ours. All goods must be prepaid, stamps being used for that purpose. These changes do away with some of the complications which increase the expenses in our country, but are only possible where all the means of transportation are concentrated in one hand.

I find, my dear Harry, that I am not making much progress in my journey, but I must manage to take you as far as the hotel, which proved to be a large brick building of plain appearance, with City Hotel No. 3, written on the facade and over the entrance. Its interior did not differ materially

from our large hotels; probably as much comfort, but less luxury.

At the clerk's desk stood a bright young woman, who after I registered, had me shown to a room where I proceeded to make myself at home.

That which struck me at once, as we made our way to the upper regions where my room was located, was the number of young people who seemed to be busy in the house, and whom I concluded were some of the apprentices Mr. Walter had told me of. Both boys and girls wore plain uniforms, and were evidently engaged in doing the regular housework.

The afternoon was well advanced when we reached Spencer, and supper was ready by the time I had attended to my toilet. At the table, where a goodly number of guests were seated, we were waited on by these youths who performed their task with due courtesy, but without servility. The service was under the supervision of an elderly lady, who showed the guests to their places, and saw that their wants were provided for.

After supper, I strolled a while in the city, and when I returned to the hotel, made my way to the parlör, where I found, besides many of the guests, quite a number of young people in uniform, evidently the attendants of the house. These youths were not busy at work, but were engaged in social pastimes, and were treated on terms of social equality.

At the piano, a middle-aged gentleman and a pretty brunette were singing, while I recognized in the girl who played the accompaniment, one of our waiters at the table. The young man who had showed me to my room was one of a party who were playing cards, while many groups engaged in conversation were scattered in the room. Some of the ladies had their work, and there seemed to be very little formality, but plenty of mirth and good nature.

I quietly took a chair and watched the novel scene, wondering what our United States friends would say if the menials

of an American hotel should invade the parlor and make themselves at home therein. But I soon reflected that these youths were not menials, as we understand the term, but that they were simply passing a term of apprenticeship which would fit them for the different duties of life, and that there was nothing more degrading in their work than there is in waiting upon customers in a store, or in working in a millinery establishment.

As I sat there, looking and thinking, a lady entered the room, and probably recognizing me as a stranger, and noticing my lonely position, came towards me and opened the conversation by a casual remark about the singers at the piano. As my principal object here is to get all the information I can, I managed to turn the conversation towards their peculiar method of treating the employees of the house, and remarked that I was a stranger in the land, and not used to their ways.

"Yes," said the lady, "it must be somewhat unexpected to find the help of the establishment enjoying themselves in the parlor, and must be a shock to your ideas of social position."

"It is indeed unexpected," I answered, "and at first it may have seemed undesirable, but I can see that these young people are sufficiently educated to be at home everywhere. No, what surprises me is, that they should be spared from their occupations, and I wonder how the work can be attended to and these boys and girls enjoy themselves at the same time."

"I understand that very well," she replied, "for our ways are in some respects so different from yours, that many things you will see here must naturally surprise you. We are able to give our youths plenty of time for recreation on account of the difference in our social system."

"In your country, a portion of the population has managed to throw the burden of labor on others, so that those on whom the burden has fallen have very little leisure time."

With us it is entirely different. All our young people must do their share of work, and it is difficult for the adult to live in idleness here.

"Do you see that young girl," turning and pointing toward another part of the room, "talking to that bright-faced boy? She is the daughter of one of our best men in the town, a sensible, practical, business girl, with the same qualities which have made her father a successful man among us. With his business abilities, he would in your country have accumulated great wealth, and his daughter would have been educated to fill a leading place in society. The result would have been that she need never have done any work, and until she married would have led a useless life, supported by the exertions of the laboring poor. Besides the waste of her own time, she would have required the services of a waiting maid to attend to her artificial wants. Nor would she have been happier, for she is born for better things.

"Her life here has been entirely different. Her father has used his abilities for the benefit of the Commonwealth; as one of our Managers he has earned the trust and confidence of all who know him, and is in easy circumstances and no more. His daughter has had to do her share of the public work ever since she was fourteen, and thus has relieved of its extra burden some of her less fortunate sisters. As she learned the work, and her good qualities showed themselves, she has steadily advanced, and now fills a position of trust in this house.

"Thus you see that as we all have to do our share, none have to work very long or very hard, and we can give our young people time to rest, or study, or enjoy themselves, as they prefer. We use as little compulsion as possible in Socio-land, but we provide ample facilities for study, and are anxious to encourage all that tends to the intellectual development of our children.

"You seem to be quite a believer in the public apprentice-system," I remarked. "It is pleasant to find that the people here are satisfied with their institutions. A contented people is something very unusual nowadays."

"And it ought to be," the lady rejoined, "for all other nations are cramped by institutions they have outgrown, and no longer fit the intellectual stature they have reached. Here we are always ready to change whenever we have cause for dissatisfaction."

"But so far as our apprentice system is concerned, it is undoubtedly a great success. It greatly facilitates public business, provides pleasant employment for the young, and best of all, has proved a great educator, by teaching those who would be idle how to work, and by elevating the lower classes and educating them to hold their places among people of taste and culture."

"The girl I pointed out to you is an example of the first now if you will look in the direction of this window, I will show you an example of the other. That young man you see reading there is an orphan. His father, a common laborer, died young, leaving his family destitute. He came here from the old country and was a worthy man, but with little education. Under these conditions, in your country this boy would have had to go to work to help his mother, and would have remained an uneducated drudge all his life. With us, his mother was provided with a good place in one of the Town Laundries, where she receives liberal wages for short hours of labor, and thus was enabled to easily raise her family, while our apprentice system has given her boy an equal chance in the world with more favored children. He has been with us two years, and it has made a wonderful difference in him; his manner has greatly improved and he is getting interested in intellectual recreations."

"But you see he has had opportunities which our system alone could give him, for it has brought him in close contact with much better educated persons than he was in the habit of associating with.

"The actual results of our system have been a steady gain in deportment and intelligence, and you will find no better behaved people than the inhabitants of Socioland, which is due to the training they receive in their youth.

"But have we not talked long enough on serious subjects, and would you not like to join us in some of the recreations of the evening? We have very pleasant times, I assure you, and it is largely due to the presence of our young people, for they make the charm of our social gatherings. Our travellers come and our travellers go, but our boys and girls are here all the time, ready to amuse and be amused. By freely mixing together we learn to know all about them. They tell us about their early lives, they confide to us their plans, their hopes, their dreams, and we give them the benefit of our experience, and try to make their life pleasant.

"But come, let me introduce you to Miss Bell, the lady I pointed out to you. You will enjoy her society, I believe, and when you get acquainted here, you will find that the time passes quite pleasantly."

I was easily persuaded, and was soon engaged in conversation, then joined in some games, and when I retired for the night, I thoroughly appreciated the friendly spirit which had so quickly made me feel at home among my new surroundings.

CHAPTER VII.

PUBLIC MANAGEMENT.

The lady with whom I had the conversation I reported to you, proved to be Mrs. Wilton, wife of the Manager of the hotel. I made the acquaintance of Mr. Wilton the next day, and had some interesting talks with him upon their methods of managing public business.

Mr. Wilton is an American, while his wife is a native of Socioland. He is about fifty years of age, and came here about fifteen years ago, having been in business in Cincinnati before he came to Spencer.

"Mr. Balcom," said he, "I understand that you should be surprised at our ways, for they are quite different from those of the United States. I was surprised myself when I first came; and wondered how business could be done in such easy-going ways. For we all take life easy here, and no one has to hurry out early in the morning or work till late at night. But understand me, I am speaking of productive labor. Of course we do not idle away such a large portion of our time, but we spend it in what we might call recreation, in so far that we all are at liberty to follow the dictates of our own sweet will, and use our time as we like best. But there is method in our madness, and if we have short hours of labor, we make good use of them, and if none work very hard or very long, all have to follow some useful occupation part of their time.

"Do you know that one of the most striking results of the policy of this people—of our policy, I might say, for I am entirely one of them—has been to so reduce the supply of labor for domestic services, that there are many things which

it is much easier to do for ourselves than to hire done, and there are very few persons here who are not obliged to wait on themselves more or less. You see, when our young people have finished their term of apprenticeship, they all have a complete knowledge of some lucrative trade, and but few are found willing to do menial labor. This fact, added to the difficulty, if not the impossibility, of accumulating large fortunes, prevents the formation of a class who can command the services of others, and thus withdraws them from the field of production. Having no drones to support, we can accomplish much more, and still be able to considerably reduce the number of hours of labor.

"But excuse me, this was not the subject we were to talk about. You wished me to explain to you the way in which we manage public business."

"Yes, it is precisely what I want to know," I answered. "With us the assertion is usually made, with more or less truth, that whatever the government undertakes costs more than what is done by private management, and that the assumption of business by the state opens the door wide to mismanagement and corruption."

"Well, my dear Sir," Mr. Wilton replied, "I have not been here so long but what I can recollect how things went in the United States, and probably there is a foundation for the opinion you now express, although it may be fostered by those who have a direct interest in preventing the government from extending its operations."

"But there is a fundamental difference between your government and ours. Yours is a Republic, established to maintain civil and political rights. Ours is a Commonwealth, organized to secure those rights, and besides, to manage public business for public benefit."

"The founders of your Republic had no idea of national

co-operation for business purposes, for post offices, railroads, street-cars, the lighting of streets, etc., was then unknown, and when your Republic tries to manage business enterprises, it tries to accomplish something for which it has never been organized.

"A republican government is in theory a part of the people, but in practice is something above it. You elect your representatives to make your laws, and your officers to execute them, and so long as they hold their mandates, they are your masters as much as if they had been appointed by a king.

"There is no inducement to abuse that power so far as civil rights are concerned, but it is only a question of time for the men you elect to find out that a representative government can grant, against the will of the people, lucrative places, and legislate men into valuable positions where they can be taken care of out of the proceeds of taxation. All financial places of trust are in the gift of political officers, and are disposed of as rewards for personal services. Men thus appointed cannot be expected to be competent or trustworthy, and all kinds of safeguards have to be thrown around them to keep them in the path of honesty.

"Yours is the Individualistic system, where the whole aim of the government is to help the individuals to develop the resources of the country by affording equal protection to all its citizens.

"But a stream never rises higher than its source. A nation where the individual is taught to look upon himself as entered upon a race for wealth, where the winner reaches the goal exhausted by the efforts he has made to distance his competitors, where individual greed is encouraged by the most tempting rewards, and where a most intricate system of laws, courts and prisons, is needed to preserve some kind of order among the contestants will never evolve the right kind

of a government, or organize a satisfactory public management.

"It is something to have succeeded in restraining competition within legal bounds, but you will have to entirely change your policy before you can inaugurate the true Commonwealth, and when you try to apply the machinery of your representative government, to the management of business interests, you fail of entire success because it gives too much power to your public officers and legislatures.

"Our Commonwealth is organized in a different spirit and with a different purpose. It not only aims to preserve peace and order, but also to co-ordinate our producing power, and to make all its citizens participate in the increased production. Thus our welfare is intimately connected with the pecuniary success of the Commonwealth, and we are all interested in its proper management. On that account the people never surrender the law-making power to their delegates, but exercise a constant supervision over all their actions, and if they fail to properly conduct the business committed to their care, they are quickly called to account for their mismanagement."

"You do not then," I said, "surrender to your political officers the business interests of the country, and do not expect your President and Governors to manage them through agents of their own selection."

"No, not at all. In the first place we have no Presidents or Governors, their functions being filled by the Chairmen of the executive committees, but if we had, we would not place our financial interests in their hands.

"We have added to our government a Business department, independent of the Political and the Judiciary, which has entire charge of the business enterprises of the Commonwealth, and is responsible to the people alone for the result of their labor. Through this department we co-ordinate the productive power of the whole people, and constitute ourselves into a

co-operative association. It creates a bond through the community of interests, and tends to destroy the spirit of competition among us.

"We, the people, thus become a business firm, and hire a certain number of men to manage the work for us. We recognize that if those men are competent, they are much better situated than we can be to know what is the best course to follow to succeed, and we place in their hands both power and responsibility. We recognize also that there must be stability, and on that account the Managers and Advisers are elected for indefinite terms, and are retained in place so long as the people are satisfied with their services. But should dissatisfaction arise, specific charges must be laid before the Advisers for investigation, and if they are sustained, a new election is ordered, which is the final verdict pronounced by the people. Thus we are learning the art of self-government, and while liable to make mistakes, they are corrected as soon as discovered.

"Those, you see, are the principles that govern us in the organization of the Business department. Elections of officers by the people, responsibility to the people, confidence in them so long as they give satisfaction, recall of their powers by the people whenever they are no longer pleased with their management."

"These principles," I remarked, "seem sound enough in theory, but may work badly in practice. The people who control your machinery are often a very unwieldy element. 'What is everybody's business is often nobody's business,' is a saying which contains more truth than poetry, and I should be afraid that the public supervision of which you speak would prove inefficient and easily evaded."

"You are right," answered Mr. Wilton, "and it is partly on that account that we have established Advisory Boards.

"The functions of these Boards are three-fold. To advise, to

supervise, to co-ordinate. They are clothed with no authority except such as they need to enable them to attain the needed information, and report to the people through publication.

"It is to them that we look for that close supervision so necessary to success. Their duties are to overlook the whole business situation, reconcile the different interests, keep watch over the receipts and the expenses, study the best means to promote the general welfare, and suggest them to the public and to the Managers.

"They are the oil which lubricates the co-operative machine. Their position enables them to take a broad look at the situation, and to give impartial information. As they occupy places of great influence, we are careful to select men of good judgment and known integrity, for our material prosperity depends largely upon the soundness of their advice.

"But as I have named the Managers, let me explain to you what are their functions. Their name is the best explanation I can give you, for they really manage the business placed in their charge, and within their departments have full authority placed in their hands. I am the Manager of this hotel, and have all the needed power to run it successfully, provided I use that power according to the recognized policy of the Commonwealth. Our position is somewhat like that of the captain of a vessel. A ruler on board, a private citizen on shore.

"Some of our Managers are elected by the Commonwealth, for they direct enterprises which must be under a central control, but all local business is controlled by Managers elected by the Townships, a division we have adopted in place of counties or incorporated cities, and which replaces them both. These Townships have each a business department of their own which looks after their local interests.

"We have, as I told you, formed ourselves into a business firm, and have tried to follow the same course that a practical

business man would take under the same circumstances.

"Success demands a general direction by men who can overlook the whole field of operations, and co-ordinate to a successful end the means under command. We secure this through our boards of Advisers, whose duty it is to gather information, and furnish it to the inhabitants of the Commonwealth. We do not entrust them with the execution of the measures they recommend, because it would give them more power than any man, or set of men, should have except in times of public danger.

"The next thing that success demands is an efficient executive management, which shall not be hampered by intricate laws and regulations, but left free to attain the desired ends in the best manner consistent with the means placed at its disposition. This, we secure through our Managers, who, elected by the people, and responsible to the people alone, have every inducement to fulfil their task to the best of their ability.

"Next, we must have a division of responsibility, which we secure through our system of Townships, which are really branches of the whole firm or Commonwealth, having special interests under their control.

"Believing as we do that co-operation ought to replace competition as far as possible, that each individual has social as well as political rights, and that a Commonwealth which helps its citizens to attain to a fair share of comfort and enjoyment is as far superior to a Republic as a Republic is to Despotism, we have tried to secure that result through our organization.

"We have retained political and judicial organizations, but their importance is steadily diminishing, not because their functions are encroached upon by the business department, but from the results of our policy, which are constantly diminishing the causes which compel the enactment of laws and

the need of restraint. All wars, disputes, contentions, are the outcome of the competitive spirit, either in nations or individuals, and whatever promotes the co-operative interests, diminishes the spirit of greed which has to be restrained by law, and thus diminishes the need of the laws themselves.

"We believe in social equality, in the solidarity of human interests, and instead of using our skill and intelligence in trying to remedy the evils of society by law, we use our intelligence in devising means to diminish the need of laws by creating harmonious relations between man and man."

Mr. Wilton then had to leave, so I thanked him for his information, hoping to hear more at some future day.

CHAPTER VIII.

THE RIGHT SPIRIT.

Several days passed before I renewed my conversation with Mr. Wilton, days which I spent in viewing the city and its surroundings, and also in getting acquainted with the people. Undoubtedly there is a difference between life here and in the United States; as much, I suppose, as there is between life in the United States and in Europe.

One thing is quite noticeable. It is that they know how to work and how to enjoy themselves. During working hours everything seems to move briskly, each one has something to do, and without any fuss and worry, an immense amount of work is accomplished. But the working hours are short, and when they are over, one might believe himself in one of those Italian cities, where after sunset it looks as if the whole

population had turned out to enjoy an evening stroll in the open air.

The stores open late and close early, especially the wholesale stores which do not keep open more than six hours. The retail stores, which are left to private enterprise, keep open longer, but no one is found willing to work from early morning till late at night, as so many are obliged to do under our system. The more even distribution of wealth has fostered a quieter spirit, and as great accumulations of property are not possible, and poverty is practically unknown, there are none of those strong incentives to extra exertions which are found in other countries.

I have made some casual acquaintances in my rambles, and have had some conversations with persons I met on the cars or in the stores, and I find everywhere the same satisfaction with existing conditions.

In a retail store I entered to buy underwear, I found the owner to be a quiet, unassuming old gentleman, who liked to talk, and who told me some things that go to show the influence which surrounding conditions have in modifying character.

"I am surprised," I said to him, "at the easy way in which you do business here, and that some of your energetic men do not take advantage of it to crowd to the wall their less ambitious neighbors."

"I believe," he answered, "that if you were to remain here some time, you would understand it better. It is natural that in your country you should strive for wealth, for wealth is not only comfort, it is more, it is power.

"Under your system everything is for sale, and the man of wealth can get possession of everything which is worth having. Your rich men own your railways, your street cars, your steamboats. They own your palaces, your most valuable lands,

the stores and the goods they contain. They own the manufactures, the banks and the money, and worse yet, they own mortgages upon the homes of the workers and upon their future production in the shape of public bonds.

"But it is not so here. Suppose I should bestir myself to accumulate a fortune, what should I do with it? All our most valuable property is in the hands of the Commonwealth and cannot be bought at any price. We have no government bonds or railroad stocks to furnish investments here. There is a small demand for private capital, mostly for manufacturing purposes, but on account of the high price of labor, and the abundance of money furnished by the Commonwealth, interest is very low, and we have little inducement to increase our wealth beyond what will secure us a comfortable existence."

With my ideas fresh from America, where wealth is all powerful and its acquisition the chief end in life, I expressed my astonishment that the people of Socioland should be satisfied under such a regime, and my fear that this stifling of private ambition might result unfavorably to the general prosperity.

"Yes, yes," said my new acquaintance, "you reason precisely as would have done, some hundred years ago, a French marquis or a German baron. They could not have understood that life was worth living in a country without an army and without an aristocracy. Yet you have learned in America that there are other things worth living for besides parading at Court or killing our fellow-men, and we have found out here that there are other things worth living for besides the acquisition of money.

"But you are entirely mistaken in your supposition that a diminution of private ambition will have a bad influence on the public prosperity.

"Our men have as much brain, as much physical activity,

and are just as enterprising as yours, and as ready to conceive and execute, but, unable to concoct schemes by which they can exploit their weaker neighbors for their own benefit, they have to place their intelligence and their activity at the disposal of the Commonwealth to be used for the people's benefit.

"My dear Sir," and the old gentleman getting a little excited, emphasized his words so as to bring the whole weight of his argument to bear upon me, "which do you suppose displayed the truest ambition. The freebooter baron of old who, at the head of a band of private retainers, plundered the unwary traveller for his personal advantage, or the officer of a modern army, fighting for the preservation of the whole country? Yours is the freebooter system, where 'Every one for himself and the Devil take the hindmost' is the motto inscribed on your banner, while ours is the organized army of labor, where individual effort is trained to promote the welfare of all.

"No, no, this old argument of the decline of enterprise under a better co-operative system will not stand fire or hold water. It is based upon a false estimate of human nature, and experience disproves it every day. Even in your country the greatest achievements have been done under government auspices, and the best work is done by men who have no financial interest in the result of their labor.

"You may have in your midst men who, under the incentive of private gain, will do more and be keener in the pursuit of wealth than they would be were they working for public benefit, but also how many men with as keen intellect they may crush, and how many efforts they may cause to abort in their struggles to distance their competitors! All of which is clear loss to the Commonwealth, and may more than balance the gain made by those who are successful.

"Not only do we escape this waste of energy, but our efforts at improvement are better co-ordinated and better sustained, for they are backed by the whole power of the Commonwealth. The result is that we are a wealthy people, producing at less cost than other nations, and far beyond our daily wants."

I did not try to answer the old gentleman, for really I did not know what to say. My objections could not be founded on practical knowledge, but on preconceived ideas fostered by education. These people had tried their system and were satisfied. Still it seemed to me that all this government control could not be maintained without a serious loss of personal freedom.

I expressed my thoughts to my new acquaintance, and asked him whether, for instance, he was not compelled to order his goods from certain stores, and give for them a price arbitrarily fixed by the government?

"Not at all," he answered. "It is strange how the idea of compulsion clings to whatever is connected with government control. Our wholesale trade is perfectly free, and the prices are regulated by the law of supply and demand as in all other countries. It is in the hands of the Townships instead of being in private hands. That is all the difference. I order where I please and what I please and every one does the same. It is true that we have some regulations here that do not exist in other countries, but they are for the protection of the whole people. One is a regular scale of profits, without any admixture of speculation in it. I know that the price I give the Town for the goods bears a regular ratio to the price paid to the producer and manufacturer, and I also know that I have nothing to fear from those speculative fluctuations in price which so often ruin the most careful dealer.

"Another rule is that we must pay the cash. The Commonwealth furnishes an abundance of money for all transactions,

and as it never speculates, we have no panic or stringency in the money market. We, the merchants, are not at the mercy of the bankers, and the whole trade of the country is never paralyzed because these money kings feel the need of protecting themselves.

"Again there is one wholesale price for all. The price of goods in all wholesale stores is open to inspection, and our customers can buy at the same price we do if they buy in sufficiently large quantities. We are only distributors whom the people are willing to pay for their trouble, but there is no chance for exorbitant profits.

"Thus by a few simple rules, which are approved of by all sensible persons, and from the power which results from their position, the Townships are able to regulate all the trade, to insure to the customers a large choice of goods at the minimum cost of distribution, and protect them against speculation.

"Outside of these regulations the most perfect freedom exists, and I can deal with another Township, or with the manufacturer direct if I find it to my advantage. Besides, many articles, as fruits, vegetables, meats, milk and others of a perishable nature, never find their way to the wholesale stores, but are left to private hands. We are not working out any definite plan, and would as soon leave the wholesale trade to private citizens if the result was more satisfactory. But our system enables us to better provide for the people, and to protect them from trusts and other speculative combinations. And the profits derived from the wholesale trade form one of the most available public revenues.

"As for the question of individual freedom, you are I think entirely mistaken. The well digested regulations, approved of by the majority of the people, and enforced by the Commonwealth, are not nearly as oppressive as the rules arbitrarily enacted according to the whims of the money kings. Order is

one of the conditions of society, and must be enforced either by private edicts or public laws. All that we can ask is that they should be such as tend to accomplish the desired end with the least infringement of individual freedom. We willingly submit to the government's control, but we never would stand the treatment you receive from private corporations, who have no respect for the desires of their customers, except so far as it can influence the amount of money they expect to make out of them.

"Besides, we have extended the sphere of personal freedom, and are willing to leave private conduct to be regulated by natural results, and many laws which are yet in force among you, would not be tolerated an instant here."

Much more did the old gentleman tell me, for we talked a long time, and I must acknowledge that the more I understand the spirit which controls their public organization, the more I believe that they are moving in the right direction.

CHAPTER IX.

THE APPRENTICES.

The next day I had occasion to resume my conversation with Mr. Wilton. I am getting very much interested in all I see and hear, and while I do not find Socioland different in its features and products from other countries I have visited, I recognize that Mr. Walter was right when he warned me that I would find myself in an entirely different atmosphere. This does not appear on the surface, although indications can be seen by the careful observer, but its influence is

strongly marked on their internal economy. I am more and more convinced that they are in a fair way of solving problems which have puzzled mankind for a long time, and I desire to learn all I can as to the manner in which they are solving them. So I was glad to find the next evening that Mr. Wilton had no previous engagement, and could spare the time for a long conversation.

After a few words on general subjects, I asked him to tell me more about the management of public business, especially of that part connected with the apprentices, for I meet them at every turn, and they are one of the most conspicuous features of the society in Socioland.

"I can probably best explain what you want to know," said Mr. Wilton in answer to my questions, "by giving you a short account of the management of this hotel. When the Township of Spencer, for reasons we will not go into now, decided to open another hotel, the first thing to be done was to select a suitable spot upon the land in its possession, and upon that tract to erect a building for that purpose. This was done by the Town Architect under the supervision of the Board of Advisers, the means coming from the surplus fund, which, with the resources in the hands of the Township, is always large.

"All the material was paid for in cash, that which came from the Township stores, as well as that bought from private persons. The labor was hired by the day or the week at liberal rates, but as many apprentices as possible were kept at work, to reduce expenses, and also because we find that physical exercise of that kind is a good training for our young men, and has a beneficial influence on their body and on their mind.

"And here, Mr. Balcom, let me point to you the difference between our system and that of the United States. In the building of this hotel we have eliminated the profit on the

land which would have gone to some speculator, the profit on the material, which was mostly furnished by the wholesale stores, and the profit of the contractor. That which has cost us more money has been the labor which commands high prices here, yet the final result has been to reduce the cost one third. All this has been achieved without doing injustice to any one, but simply by preventing the monopolization of natural resources by individuals.

"When the house was finished, I presented myself as candidate for Manager. I have been connected with hotels all my life, and since my arrival in Socioland have been Head Steward in another establishment. I had borne a good character, and was elected without opposition. I have given satisfaction and have held the place ever since. My salary is liberal, but not extravagant, and I am well satisfied.

"As soon as elected, I took charge of the house which was not yet furnished. That part of the outfit was purchased under my care, conjointly with one of the Advisers who was detailed to help me until the work was finished. I furnished the knowledge of what would be required, while he safeguarded the interests of the Town. We were not limited in our expenses by an appropriation, but confidence was placed in our judgment and in our integrity.

"When the work was done, the full Board was invited to carefully examine the hotel throughout, the accounts were submitted to their inspection, and when all was recognized as correct, both the Architect and myself were notified that our work was satisfactory, and a notice to that effect, as well as a full statement of all our expenses, was published for the benefit of the inhabitants of Spencer.

"Once in charge, I proceeded to hire help, and besides, made an application to the Apprentice Bureau for as many of them as I thought I could employ. Those young people,

who receive no wages, and are often very intelligent and anxious to learn, are a great help to reduce expenses, and there is always a great demand for them.

"When we put in a requisition, we must state the kind of occupation we have, for it is not only the apprentices just called out that are free to choose to work for us, but all those in the Commonwealth. Except that all apprentices are expected to keep at work, they have all the freedom of choice they can desire. At any time a young man or woman working for me can leave if they have a place offered to them where they think they would be better satisfied, but I can also send back to the Bureau any of them who does not give me satisfaction. Of course there are checks to the abuse of these privileges, for the Commonwealth has the welfare of its young people very much at heart, and the Apprentice Bureau is specially charged to see after them, and to advise them so as to prevent unwise changes. The parents have also influence with their children, and are consulted by the Bureau and the Managers so as to attain the best results.

"It is also the duty of the Bureau to investigate the complaints of the apprentices, and if, as sometimes happens with Managers newly elected, it is found that they cannot get along with the young people, it is considered a sufficient reason to put in motion the machinery necessary to secure a new election. We have also among our children some who have a roving disposition, and want to change often and without good cause. For these, places are found with Managers specially qualified to deal with such characters, and they are compelled to remain until there is an improvement in their disposition. Thus, without strict rules or harsh measures, we try by a process of natural selection to make the most of the material at our command.

"Once provided with a suitable building and the necessary

personel, I am left free to run this hotel as if I owned it myself. I am expected to charge moderate prices, to give satisfaction to my guests, to deal kindly with my help, and to clear a moderate profit. I must keep a strict account of my receipts and expenses, which I can easily do with the help of the apprentices, several of whom are fair accountants and book-keepers. My accounts must always be open to the inspection of the Board of Advisers, or whoever they choose to delegate.

"The result of this union of responsibility and freedom is to create a body of men trained to the management of public enterprises, and we are educating the growing generation in the special qualifications needed for the responsible position of Managers. It is the process of the survival of the fittest applied to public affairs, and makes Socioland the best managed country in the world."

"But, Mr. Wilton," I remarked, "do you not have trouble with some of the apprentices? Of course the most of them are to be trusted, but are not several of them careless and unreliable, and more anxious to play than to work?"

"No," he answered. "We have very little trouble in that direction. Probably it is due to the spirit which reigns in Socioland and which affects all our people, and has its influence even upon the children. In the first place, all kinds of work are honorable here, and a moderate amount is looked upon as healthy for both body and mind. Our children are not taught that labor is a curse entailed upon the human family by the fall of Adam. On the contrary, they are taught that it is through labor that all that which makes life worth living has been attained, and that further progress will only result from labor intelligently directed. Then we teach them the great advantages which result from the combination of labor, and try to make them understand that concerted action

is only possible when the right kind of spirit animates the whole population.

"As our aims are different from yours, we preach to our youths an entirely different doctrine. Your sins are the sins against the will of God, ours are the sins against the welfare of society. You trust in the authority of the law, we trust in each other, and frown down any conduct which tends to destroy this confidence. You envy and try to imitate the man who enriches himself at public expense; we look upon him as a public enemy. You excuse the man who betrays a public trust; we look upon him with the same contempt as the brave soldier looks upon the man who runs away in the midst of battle. We thus create a public spirit which is an important factor toward the success of our institutions.

"No, Mr. Balcom, we have very little trouble with our apprentices. Having a common aim and common interests, the desire for success permeates all our people and is felt by our children, so that they are willing to do their part, and those whose character inclines to neglect their work, are morally compelled to keep step with their surroundings.

"However there are other causes which induce our apprentices to work cheerfully. We try as far as possible to make them happy, and want them to enjoy life as much as the conditions permit. We believe in happiness, and want our children to be happy. They are not only well cared for, but as you have seen, they have much more recreation and also much more freedom than they have in your land. We ask nothing from them in the way of work but what they can see is for the general good, and when their task is accomplished, not only do we leave them free to do what they please, but we help them to spend their time agreeably and profitably."

"That, Mr. Wilton," I remarked, "must be a very good plan for boys and girls of good disposition, but we would be afraid

to give so much freedom to our children, for it must be a great temptation to abuse the privilege, and form habits and associations which might have a bad influence on the character."

"You give me here, Mr. Balcom, a very old argument against every extension of individual freedom, an argument which is logical enough in the mouth of a Christian who believes in innate depravity, and is taught to pray to be kept out of temptation, but which, if you will allow me to say so, is entirely out of place in the mouth of an Agnostic and an American citizen.

"You, as an Agnostic, cannot believe in natural depravity, and as an American, you ought to know that the same criticism is launched at you by the Europeans on account of the greater freedom you give to the youths of both sexes, and yet you have no reason to believe but what their conduct is just as good as that of their European brothers and sisters.

"No, our experience has shown us that we can better afford to trust our young people than to mistrust them, and that if we taught them right we could safely allow them to control their own personal actions.

"Besides all these influences, our system is such as to induce our apprentices to their best exertions, for it is those who learn and improve, and show the most executive ability, who advance in position. There is really more incentive to well doing in our system than there is under private competition for the best prizes are won by actual merit, and not by favor or the privilege of birth.

"I have tried to explain to you, Mr. Balcom, how we try to foster from the start the spirit which alone can make our public policy a success. That is the base, the foundation, which lacking would wreck all our efforts. Public institutions are built upon private character, and the marked advance we think we have made over other nations, we would soon

lose unless we cultivate the same spirit which animated our predecessors."

This opinion of Mr. Wilton is worthy of a careful study. If he is correct, then a change in public spirit must precede a change in public institutions. The lessons of history would show that he is right, for several times, under the leadership of progressive men, nations have tried to advance further than was warranted by the state of public knowledge, and after short trials the ground gained was lost, and the people had to fall back to their original institutions.

CHAPTER X.

ABOUT EDUCATION.

I am staying longer in Spencer than I had at first intended, but I am enjoying myself at the hotel, where I have many friends, and where reigns a home feeling which I had never found in a hotel before.

This feeling is not due to the special character of the guests, but is due to the social feeling among the employees of the hotel, young and old. As their tasks are comparatively light and they have much spare time, and as special efforts are made to spend this time in common, they constitute a social circle open at all times to the guests, and form the bond that keeps this pleasant home feeling alive. Every afternoon quite a number of people meet in the parlor, and every evening some entertainment is provided.

I find that music is very much cultivated in Socioland, and the children are taught to play and sing in the public schools.

There are many good performers on several instruments among the hotel people, and concerts are of frequent occurrence. As for dancing, it is the order of the day here, and children are taught to dance almost as soon as they can walk. Besides these social advantages, there is a good library in the hotel, and it is well patronized.

On the other hand, there is very little style and it is not encouraged. Everything is nice and good, and all conveniences for comfort are provided for, but there is very little for show. The table is well supplied, and the service sufficient for those who are willing to eat at leisure.

One thing which makes it much easier for the people of the hotel and which is characteristic of the habits of the country, is that there is little or no travel at night.

In adjusting the time tables of public conveyances, the comfort of the employees is consulted as much as the desires of the travelling public, and they are so arranged as to prevent their being called upon to work at undue hours. That seemed very strange to me at first, for it is an unheard of thing among us that the convenience of the workers should be consulted in the running of public conveyances, and I could not understand that the travellers should be satisfied, but I learned that it is one of the natural consequences of the emancipation of the laborer from the thralldom of poverty.

In a country where a large part of the public labor is done by the young people, and where wealth is so distributed that want stares no one in the face, and where the attainment of happiness is made the chief incentive to labor, it would be unlogical to request the public employees to turn night into day for the convenience of those who want to be carried at night. Not that all night work can be dispensed with, only it is reduced to its minimum.

Such a course would be impossible with us for everything

is rushed through at railroad speed, and the motto "Time is money" is a true index of the practices of our country. But here if time is also money, yet money is not valued above comfort, and it will not buy the discomfort of a large portion of the people as it will do among us.

You may remember that the first day of my arrival I was presented to Miss Bell, whom Mrs. Wilton told me was the daughter of one of the influential men of Spencer, one of the class who among us would be a merchant prince and a financial power. I was very much pleased with her from that evening, and as she seems to enjoy my society, we have become very good friends indeed. She is not strikingly handsome, but is a pleasant looking girl of about nineteen years of age. She is a little above the medium height, with fair hair and honest blue eyes. One of those girls who improve in looks as they advance in years, and make the best of wives and mothers. I have not fallen in love with her, so my dear Harry, do not weave a little romance at my expense, but I find her well-informed and intelligent, and we enjoy conversing together. Miss Bell is as much interested in learning something of our usages as I am in learning from her, and it adds greatly to the pleasure of our conversation.

"Tell me, Mr. Balcom," she said to me one evening as we were sitting in the parlor, "how do girls of my age spend their time in the United States?"

"Ah! Miss Bell," I replied, "that is too hard a question for me to answer, for it depends very much in what station of life they are born."

"That is true," she remarked, "I had forgotten you told me that you have no public apprentices there. Do you know it seems impossible to realize that there should be so much difference in the education of children? Now here all have an equal chance, and the only difference is what results from

our special ability, or from the choice of vocations. But tell me, how would I have been educated had I been born in the United States?"

"Well, Miss Bell, I will tell you as near as I can. You would have lived in a very large house, surrounded by a great many servants who would have waited on you, and would have been nearly all your society until you were old enough to go to school."

"What!" she exclaimed, "and my parents?"

"Oh! your father would have been too busy getting rich to spend much time at home, and too tired and nervous to stand the effervescence of your overflowing spirits, and as for your mother, the demands of society would have absorbed all her time, and she would have been compelled to leave you in the care of the nursery maid.

"You would have been first sent to private school, then to a finishing school until you were twenty years or more, when you would have come out in society, and spent your time in dressing, and making and receiving calls."

"Do you mean to say, Mr. Balcom, that I would have been kept at school more than ten years of my life? And what do these girls learn during all that time?"

"Really, Miss Bell, it is more than I can tell you. So far as I can judge, what they learn they keep to themselves, for I have never been able to detect it in their conversation. I have some times asked them what they learned at school and they would answer latin, algebra, geometry, chemistry, etc., but I never could get them to tell me what was the object of their studies, or how it was expected that it would help them through life."

"But surely, Mr. Balcom, these girls do not spend all their time in such studies. They must be taught some practical knowledge, something of housekeeping or cooking, or dressmaking.

of the picture you are showing me now. You must have a large number of girls who receive a practical and an intellectual education, and who, like us here, can turn their hands and brains to all kinds of useful occupations, possessing culture and accomplishments, and feeling at home everywhere."

"Of course we have," I answered. "The force of circumstances teaches many a girl the practical side of life, but it is not looked upon favorably, even by the most sensible portion of the community. The rich set the fashion, and all other classes follow as far as their means will allow. You have a check here on such pernicious influences in your social institutions which prevents the private accumulation of wealth, and trains all your people to useful occupations, but we have no checks, and the evil is running riot, and is fast demoralizing society.

"The results of our system of education are just as bad among the lower classes. Their children are not taught any useful knowledge, such as would help them to rise in the world, and our cities are full of girls who have to earn their living and are thrown upon their own resources without any preparation. You can have no idea, Miss Bell, of the misery of their existence. Ignorant, ill-paid, overworked, they are surrounded by their rich sisters, who flaunt in their faces their carriages and their silk dresses, and monopolize all the enjoyments.

"No, you cannot realize here how great a difference there is in the education of our children, and how far from an equal chance our system—or to be correct our lack of system—gives them of reaching a desirable position in society."

"But, Mr. Balcom, if it is as you represent it, why do you not adopt some system like ours?"

"You cannot understand," I answered, "how difficult it is to make changes in old settled countries. Many of us want a change, and in time will be sufficiently numerous to compel a change. The dissatisfaction with the inequalities in conditions

is becoming greater every year, and it is one of the most encouraging signs of the times.

"It is only of late that this dissatisfaction has dared to manifest itself, for the religious beliefs of the past were opposed to changes, and their tendency was to encourage abject submission. For centuries the poor have been taught that God had created the existing conditions of society, and that he had chosen some to be rich and powerful, and others to be poor and submissive, and that any attempt to change these social relations was an act of rebellion against the decrees of an all-wise Providence.

"Those are, I suppose, arguments against progress you never heard before, and which would have no effect on you, and you would probably laugh at the person who told you that health or sickness, success or failure, happiness or misery, are not the result of the wisdom or foolishness of our actions, but the result of the will of God.

"Yet for ages this doctrine has been preached to us by those who were regarded as best qualified to teach, and any doubt as to its truth has been threatened with fearful punishment in a future existence. This doctrine is no longer believed, although it is still preached and listened to with respect, and the number of persons who believe that it is possible to equalize the social conditions is yet far too small to enable us to accomplish any important change.

"We are just emerging out of the toils of an iron-bound spiritual despotism, which has held society so long in its embrace that now that its arms are beginning to be loosened we are yet so cramped that very few realize that we are free to stretch out and seek for a more comfortable position. We commence to dare to express our belief that our position is not as satisfactory as it might be, and to deny the claims of those who oppose changes from fear that they might prove

disastrous to their spiritual authority, but we are not yet far enough advanced as a people to know how to modify our public institutions.

"You can see, Miss Bell, by what I tell you, how much there is to be done before we can improve a state of society which is not only far from perfect, but fails utterly to promote the highest happiness of the rich as well as of the poor."

CHAPTER XI.

ANCIENT INSTITUTIONS.

I had not realized, my dear Harry, until I conversed with Miss Bell, how great a difference there is between their education and ours, especially from a religious point of view. Here was a young girl who had never entered a church or even seen one, had never conversed with a preacher or been approached upon the subject of the salvation of her soul, and never been told that there was any possible relation between her beliefs and conduct here, and her happiness or misery in a future existence.

The point which struck me was not the question of her religious beliefs, for while I have never asked her, yet from some words dropped in conversation I have reason to believe that she leans toward Spiritualism, but that which interested me was the fact, pure and simple, that her conduct was entirely free from religious influences.

We have no such characters among us, at least I have never seen any. We have unbelievers, agnostics, heathens even. The slums contain many youths who have never entered a church

or attended Sabbath school, but still they have come in contact with men and women who go to both, and their conduct is influenced by what they hear from them. I doubt if any person can be found but what has heard of the Ten Commandments and know that they are held in reverence by persons that they themselves respect.

But not only this girl, but all these youths by whom I am surrounded, live in a country where there is no church, no Bible, no preachers, and where right and wrong are judged entirely upon the desirable or undesirable results of their actions.

What a different basis from ours! How flexible and open to change a nation thus educated must be, compared to one which is hampered by old traditions, and whose people respect and obey ancient laws, not because they fulfil any useful purpose, but because they are prefaced by a "Thus says the Lord."

How it simplifies the solution of the social problem to place it on a purely natural basis, by surrendering the belief that somewhere there resides a creator who has promulgated laws for the guidance of men, which are in direct opposition to the laws that control the balance of the Universe, and who compels obedience to these laws by rewards and punishments outside of the realm of natural results.

It brought strongly to my mind what Mr. Walter had told me on the boat, that they had adopted a standard of conduct in accord with the law of evolution, and which would greatly facilitate progress. As I get a better insight into the philosophy of these people, and learn to understand the beliefs which guide their conduct, I realize how difficult it will be for us to make any marked advance so long as we try to follow at the same time the teachings of the Bible and the dictates of our natural desires. We are a house divided against itself, and it

helps us but little that our religious beliefs do not penetrate deeper than the surface, and our obedience to the Bible is more in form than reality.

The day after I had the conversation on education with Miss Bell was Sunday, and in the morning as I sauntered in the parlor after breakfast, she came to me and said: "You know, I suppose, Mr. Balcom, that this is a holiday with us. We cannot stop work entirely here, for there are many things which have to be done, but we suspend all but the most necessary occupations, and try to enjoy the day as much as possible. My work is such as can be laid aside for the day, and what little I have to do consists in helping those who are not so well favored. But I have most of the day free, and I would be pleased if you will come home with me and get acquainted with my parents."

Of course I gladly assented, and not long after we started to walk to their house. The streets were quiet, most all the stores closed, and the people whom we met were in their holiday attire. In the course of the conversation I remarked to Miss Bell that the absence of churches was something an American would be sure to notice.

"It is true that we have no churches in Socioland," she said, "and I have often wondered what people went to church for. Can you explain to me what is the attraction which takes them there?"

"Well, Miss Bell, I suppose it is habit more than anything else which takes people to church now. It is one of those duties which I told you of yesterday, that have been imposed upon us by the iron hand of spiritual authority. You may have heard that the Bible teaches that God created the world in six days and rested on the seventh, and on that account ordered that man should rest one day out of seven. Of course no one believes that now, but still the consecration

of the seventh day to God's worship is upheld by men who believe one thing, and preach another, and law and public opinion enforces it.

"Then some three thousand years ago, a Jewish king named Solomon built God a fine temple, for it was believed in those days that God took special pleasure in temples and had to be worshipped there. So in imitation of Solomon, Christians built churches everywhere and now, although they no longer believe in such a God, and no longer go to church to worship him, they go there to hear fine music, to listen or pretend to listen to a flowery discourse on subjects that have lost their interest for them, and to join in prayers which no longer come from the heart and are addressed to God, but are elaborate compositions pronounced for the entertainment of the congregation. And the force of habit is so great that churches are still built, and people found to attend them, although the belief which originally led to their construction and filled them with sincere, but ignorant worshippers, has been entirely outgrown.

"Do you understand now why it is so difficult to change our institutions? From the standpoint of Socioland there are no excuses for churches. The cost of their construction and the salaries of the preachers are useless expenses, for they do not contribute one iota to the public prosperity, or even preach a scientific code of morality.

"There would be some excuse if an honest religious belief was at the foundation of church-building and church-going, but that belief is nearly entirely gone. No educated person now believes in the six days' creation, or that God takes special pleasure in expensive buildings, or in fine organs, or in famous singers, and very, very few believe that to be a church member secures a passport to Paradise.

"No, it all rests upon inherited habits. It is the habit to

uphold the churches, so they are upheld. It is the habit to say grace before meals, to open the sessions of legislatures with prayer, to grind the poor, to monopolize the land, to cheat the government, to settle all disputes by war, to spend millions upon the army, and so these things go on and no one dreams of changing them.

"But let any one propose something new, as for instance any legislation which might curtail the power of the rich and improve the condition of the poor, or promote a better distribution of the land, or reduce the expenses of the army and thus lighten the load on the shoulders of the workers, or a diminution in the number of the hours of labor, then an outcry is made by the conservative portion of society, for such dangerous demands were never made before, and if not promptly checked, the social edifice will be overthrown, and civilization buried under its ruins."

I stopped abruptly, for I recognized that I had got unduly excited, and I excused myself to Miss Bell. "I am afraid," I said, "that you will think me very uncourteous to allow such a digression to take up our time this pleasant morning, when agreeable thoughts alone ought to fill our minds. It was very wrong in me to indulge in such fault-finding, but I must acknowledge that I sometimes lose patience with these nominal Christians who are trying to save their souls and gain the whole world at the same time.

"What vexes me the most, Miss Bell, is that our best men and women, many of whom earnestly desire to see the social conditions improved, allow themselves to be turned aside from an honest study of the best solution of the problems involved, through fear that it might destroy the respect now entertained for these ancient institutions."

"I do not know," Miss Bell remarked, "that I correctly understand you. I can see that your people do many things

that we would not think of doing, and you seem to think that they have no better reason for it except that it used to be thought the right thing in the past."

"Precisely so," I answered. "Thus if our ancestors had never gone to church, never observed the Sunday, the reasons now given would not be deemed sufficient to establish the custom. This matter of church-going is in itself of small importance, but it shows the tendency to hold on to old habits which prevents more important changes."

"Then, Mr. Balcom, the trouble seems to be in the conservative character of the people as much as in their religion."

"Yes and no. Not in the special religion, for the Buddhists and the Mahomeddians are yet more conservative than we are, but the influence of all so-called revealed religions is to chrysalize the character and customs and thus prevent improvement.

"At the beginning, when first promulgated, they are a great force to impel forward civilization, but when their work is accomplished, and their strength has spent itself, they cannot be modified to suit the new conditions they themselves have helped to create, for they are supposed to come directly from God, so all the influence of their believers is exerted to prevent changes which would leave all their paraphernalia high, dry and useless. The more useful a religion has been in the past, the stronger is the hold it has taken upon the people, and the more difficult it is to throw off the fetters it has placed upon its followers.

"But let us drop the subject, and now that I have told you about our national ideas upon keeping the Sunday, and why we go to church, please tell me how you spend the day here."

"Really, Mr. Balcom, there is very little to tell, for we have no special way of spending it, except as a day of rest and pleasure. It is the day of family gatherings, of feasts and picnics. We visit on that day more than upon any other, and

public entertainments are provided for by the Townships, such as music in the parks, and dances. Those who are intellectually inclined can attend lectures and debates in our public halls, and we have also free excursions on the lake, rivers and railroads, although not very often on account of the extra work it gives to many persons who thus lose their chance of Sunday recreation. Every one spends his time as he chooses, and really the greatest difficulty is to select among the many pleasant ways provided for our amusement.

"But this is our house we are coming to, and I will have the pleasure of introducing you to my father and mother, and to the balance of the family."

CHAPTER XII.

HOUSEKEEPING IN SOCIOLAND.

Mr. Bell is a good-looking gentleman, yet in the prime of his strength and activity, and impressed me as possessing great will power and a sound judgment. He is heavily built, with a round head, keen gray eyes, a strong face, every lineament well defined. His wife is quick and impulsive, slender, with a refined face, and black hair and hazel eyes. They have two sons, one older and the other younger than their daughter. With the oldest one, a thriving young lawyer, I struck quite an acquaintance later on.

I was received very pleasantly by the family, and it seemed quite natural that the daughter should have invited me to spend the day at their house.

"We are very glad to see you, Mr. Balcom," Mrs. Bell said

to me after I had been introduced. "Mary has told us about you and how interested she is in all you tell her about the older countries. It is something new" to her to hear about them, just as a great deal of what you see here must be new to you also."

I assented to her remarks, and thinking that it would be a good opportunity to learn something of the way in which their new institutions affected the female portion of the population, I turned the conversation in that direction by asking Mrs. Bell if they did not find it very difficult to hire house help in Socioland.

"Yes, of course," she answered. "It is not only difficult, but it is impossible here to have servants such as you are used to. Whoever we get to help us in the house we must treat as one of the family. Nobody would submit here to eat at a different table, receive their company in the kitchen, or sleep in a cupboard under the roof. You see our system of apprenticeship has a great influence upon the character of our girls. In the first place, the Commonwealth controls all their time from the age of fourteen until they are twenty. During that time these girls are much thrown together, often indeed dwell in the same house, eat at the same table, sleep in the same room, work in the same department, and associate in the same pleasures. It is not to be expected that girls so trained would be willing to accept a menial's position in a private family, especially as there are plenty of other occupations open to their choice, for everyone coming out of the training school is well fitted to earn her living in whatever direction she may prefer. There are girls who like to do house-work, and are willing to help in private families, but they must be treated as equals and not as servants, and we have to pay them as good a salary as they would earn as book-keepers or clerks in a store."

"That, Madam," I rejoined, "must be very pleasant for the girls, but cannot prove so satisfactory for those ladies who must either do their work without help, or must submit to close association with persons who may not be at all congenial to their tastes."

"I think that on the whole, Mr. Balcom, our system is preferable to yours, at least so far as I understand the way in which servants are treated in other countries. If idleness was the chief aim of woman, and happiness was reached by coming in daily contact with persons without education or culture, it would be different, but we would strongly object to bringing into our houses the class of persons on whom your women depend for the help they believe they must have. You may relegate your servants to the kitchen, and build back stairs for their especial use, and keep them at arm's length as much as possible, but the fact remains that they are a discordant element in the household, and while they may cater to the luxurious habits of your female population, it is not to be wondered at that there should be so much dissatisfaction as we hear exists with your servant system.

"Your women do not seem to look at this question in that light. They hire help to do their work, and if it is done in a satisfactory manner and at a reasonable price, they are willing to accept the annoyance of the daily contact as a necessary result.

"To us, who have never been used to the class from whom you draw your servants, for it does not exist here, the annoyance would be much greater, and I would never consent to bring into my home a person with whom I would be unwilling to associate on terms of equality."

"I know, Madam," I answered, "that there is much complaint at home about the servants. In the United States labor is so much better paid than in Europe, and so many

more chances are open to the women to otherwise earn their living, that if it were not for the immigration, from the older countries, the supply would fall short of the demand. As it is, our help occupies a middle position between yours and that of Europe. We have many ladies who would prefer to do their work alone, but who find that they cannot stand it and at the same time keep their place in society. Their health and strength fails them, and they have to get help as a measure of self-preservation. How is it that you can manage it here, and are satisfied with all the burden of housekeeping resting upon you?"

"Mr. Balcom, the burden of housekeeping is largely what we make it ourselves, and if it is too heavy for us, it is usually our own fault. You will find that those ladies whose strength fails in doing their work, are trying to live in the same style as those who keep help. That is a pretty big undertaking, but there is worse yet. Your leaders in society not only have servants, but they have many more than they need, and are using their power in trying to outshine their less fortunate sisters, who, unwilling to be outdone, put out all their efforts to make what they call a respectable appearance. Is it surprising if they find it a hopeless struggle, and if they are compelled to hire help to enable them to make even a faint show of keeping up with the inflated style of living expected from all those who have some pretension to education and culture?"

"We have got rid of that pernicious influence. We have no inordinately rich class to set up a false standard of life, no fashionable class to create useless wants and to inaugurate senseless fashions. Our fools—and I am sorry to say we have some yet among us—are in the minority, and instead of setting up for models, as with you, have to conform their conduct to that of the sensible portion of the community.

"You can understand that this difference in our standard of living, which leads us to eschew all unnecessary display, is a great help to us. We aim to retain all the comfort possible, but those willing to live plainly can attain a great deal of comfort with a very reasonable amount of work. Besides, it is the policy of the Commonwealth to make life in Socioland as pleasant as possible, and the lightening of the labors of the women has not been forgotten in planning their public institutions. One of the most unpleasant features of house-keeping does not exist among us. I mean the washing and ironing of clothes. This is done free of charge by the Townships. In every Town there are public laundries where that work is done, and every week the cart comes around and takes away our soiled clothes and brings them back when clean. It is a great relief and a great saving of time, for it is a work which can be done much better and quicker in buildings which are fitted with proper mechanical appliances, than it can be done at home."

"I would have expected," I remarked, "to see such work done by private co-operation, but I find that the system does not meet with much favor with you."

"No, it does not," answered Mrs. Bell. "You see, co-operative laundries would only benefit a portion of the population, and cleanliness, which is said to be next to godliness, ought to be in reach of every one, especially of those who have the least time and money to spare. We have some co-operative enterprises, but the people do not seem ready to adopt the system in its closest relations where it would cause too much friction. We are making slow progress in that direction, and every year some families unite their fortunes and keep house together, but such experiments require for success special qualifications in character which are not yet common, although they are certainly increasing among us."

"But it is in public co-operation that we are succeeding best. For instance, by its help we have inaugurated a reform in visiting which has added to our leisure and enjoyment, and at the same time reduced our expenses and the labor of housekeeping. We have abolished the private parlor at home, and in its place the Towns have built Club houses where all our visiting is done. Instead of spending much time and money in keeping the best room ready to receive company, and having our time taken up in making or receiving calls, we see each other at the Club, where comfortable rooms are always open, and where we go whenever we feel disposed and can spare the time.

"This is comparatively a late innovation, and is the result of our peculiar condition. We found that we were drifting into a position where we must cease to visit at all except our most intimate friends, or let visiting take more of our time than was convenient under the circumstances. So we put our heads together, and after full discussion decided that the best remedy was for the Towns to erect buildings for social purposes, and very soon one was built for an experiment. The results were so satisfactory that now they are found all over the land, and formal calls are no longer known in Socioland. These Club houses are provided with comfortable parlors, music and reading rooms, and are open to all. They not only relieve us from the tediousness of formal calls, but furnish a pleasant place to spend a few hours, and help to keep up the social life among us.

"Thus you see, Mr. Balcom, that we have learned to relieve ourselves from too great a pressure at both ends of the social scale, and intend to make more progress in the same direction. The aims of the people have much to do with the march of improvement, and we must expect that ours will take a different course from what it has followed in other countries.

"In Europe, for instance, the rich have mastered the art of enjoying life, and of enhancing by all means in their power the pleasure of their existence, while all the efforts of the poor have been directed toward catering to that desire of the rich, so as to earn the necessary means to satisfy their own wants. The result has been that the genius and labor of that country have been turned in the direction of striving to please the taste and gratifying the whims of the owners of accumulated wealth. In your country, its immense resources have encouraged the creation and acquisition of wealth, and in that direction your powers are turned.

"Here our aims are changed. We have no rich class to cater to, nor any prospect of accumulating large amounts of wealth. It is not the individuals but the Commonwealth that is rich, and our efforts are directed to the increase of the comfort and happiness of all, women not excepted. Up to this time, the Commonwealth has had enough to do in placing within the reach of all its citizens those every-day comforts which in your land are the prerogative only of those who are said to be in easy circumstances, but we are fast increasing in public wealth, and expect soon to make further improvements which will make life still more pleasant and enjoyable.

"When that time comes, the claims of the women will not be forgotten, for here we are a political as well as a social power, and we have as much voice as the men in the management of the Commonwealth, but really I must say that we have little need to exert our influence, for the men are very considerate of us, and are always studying means by which they can make our tasks easier or our lives more pleasant."

Just then we were called to dinner by the younger brother, and adjourned to the next room where a plain meal was ready

for us. Miss Mary and her brothers had quietly gone out of the room while we were talking and had set the table. We all sat around the board, and were soon engaged in a general conversation which was very interesting and lively, but which did not run on such topics as I have been writing to you, and on that account I will not try to reproduce it here.

CHAPTER XIII.

A TRUE COMMONWEALTH.

After dinner we adjourned to the garden, and soon Mr. Bell remarked that he judged from my conversation that I was interested in their public policy, and that if I wished he would explain some things which he thought might interest me. Of course I was glad to avail myself of such an opportunity, and expressed my willingness to hear whatever he might wish to say.

"The United States is a very rich country," he commenced, "but it cannot by any means be called a Commonwealth, for all the means of production are held in private hands, and very few or none are held in common. We believe in a true Commonwealth, and aim to make it rich so as to benefit the whole people. As wealth cannot be created by individual effort alone, but is the result of the combined industry of the whole people, it is but common justice that as far as possible the whole nation should profit by its increased production.

"As a result of your extreme individualism, you have no public wealth to be handed down from generation to generation, and the child of the poor man does not benefit in any

degree by the labor of his ancestors, for long before his birth all the valuable property in the country has passed into the hands of the capitalists, and he has to work just as hard to supply his wants as his parents did before him. The laborer draws his wages day by day, it is true, but the capitalist draws his interest, or his rent, or his profit, and besides reaps the whole benefit of the increased value of all investments, or what we call the unearned increment, which always follows the gradual improvement of the country.

"Such a condition of things is not just, and the philosophy on which it is based has been entirely repudiated by us. We believe it is both the protecting care of society, and the co-operation of capital and labor which makes this unearned increment possible, and that the whole Commonwealth ought to profit by it as far as conditions permit.

"And now let me explain to you how we went to work to establish what we consider a true Commonwealth.

"The founders of Socioland, as you know, came from the United States. They had seen in less than two centuries the whole wealth of the nation pass into the hands of a privileged class. The land was held by a few while multitudes were homeless; gold and silver mines yielded their riches into the hands of a few millionaires, who conjointly with the money-kings controlled the financial policy of the nation; the coal mines were in the hands of monopolists who checked the output so as to create an artificial scarcity; the railroads, instead of being managed in the interests of the people, were manipulated for purposes of speculation, or combined so as to prevent competition. Everywhere, private individuals, either singly, or banded in limited numbers, were striving to accumulate fortunes by compelling the consumer to pay them tribute, and using all lawful means to give fictitious value to the property in their hands.

"These results were not due to any of the causes from which the oppressed peoples of Europe had suffered. There was no aristocracy with vested rights, no kings to give away the people's substance to court favorites, no standing army to prey on the wealth of the nation. They were the outcome of perfect freedom in competition, and of the policy which had thrown open to all comers the chances of taking and keeping possession of all the means of production. Individualism in economics had run mad, and the weakest members of society had been crowded to the wall in the unequal struggle.

"Our predecessors decided rightly that they would provide against such results here, and that measures should be taken to prevent the monopoly by individuals of the means of production.

"The first thing to be done was to create a fund which would enable the Commonwealth to carry on its own business enterprises. That was not an easy undertaking, for when they came here they brought but little wealth with them, and what they did bring was private property. The Commonwealth could, of course, have taxed some of that property, or it could have borrowed it, but either course would have been opposed to the policy they wanted to inaugurate. Taxation in any form is always objectionable, and borrowing is worse, for none can lend but the rich, and it is placing a mortgage upon the labor of the country for their benefit. Both borrowing and taxation are crude methods practised by nations ignorant of the laws which ought to control social interests, and would long ago have been abolished, were it not that through their agency the rich contrive to throw all the financial burdens on those who labor.

"No, the first settlers managed the business of the Commonwealth precisely as a wise young man starting in life would have managed his own. They husbanded their resources, and

kept their expenses below their receipts. The first money which came into their hands was made by providing the people with a medium of exchange. Treasury notes were issued and made a legal tender for all debts, and no other money was recognized as having a legal existence. Then the land was thrown open for settlement, and rights of occupancy sold which helped to fill the Treasury.

"With the funds thus secured, the Commonwealth started the wholesale trade and the business of common carrier. Of course it was slow work at first, but it was for the common interest to see the public fund increase and prosper, and by good management and economy the profits accumulated till ample means were provided for all public enterprises.

"Yet it took nearly twenty-five years before the Commonwealth felt rich enough to commence repaying to its citizens the returns secured by their abstinence, but now that we are receiving the full benefits accrued to us by the wise policy of our parents, we can bless them for the rich inheritance they have secured to us. They have planted the seed, and it has grown and prospered, and every year it gives us a plentiful harvest.

"Now, Mr. Balcom, if you will tell me what is the amount of taxation in the United States, I will try and show you the difference it makes to the working people between our policy and yours."

"I cannot tell you positively," I answered, "for we have city, county, state and federal taxes, and they are levied in so many different ways that there are no means of learning the exact amount of our taxation, but I suppose that each person must contribute at least twenty dollars a year to support our different governments."

"Taking your estimate as proximately correct," continued Mr. Bell, "and if there is one able-bodied man to every four

persons, we find that each one has to produce eighty dollars a year to help pay public expenses.

"Here we have no taxes at all. Instead the Commonwealth has an income over and above all expenses of twenty-five dollars to each person, or one hundred dollars to each able-bodied man.

"We have now here about one million inhabitants, and our surplus income is over twenty-five million dollars, earned in our import and export and wholesale trade, our transportation agencies and our insurance policies. As the Commonwealth has accumulated over four hundred million dollars of capital, you can see that our surplus income only represents a fair interest on the capital invested, and not one cent for profit.

"This income, earned in common, is spent for the common good and in promoting the comfort of all. A large proportion is re-invested every year in improvements calculated to increase the productive power of the Commonwealth, and in developing its natural resources. What in your land is left to private enterprise, acting purely from selfish impulses, and regardless of the best interests of the nation, is done by us under the broader principle of a wise and scientific development of our producing power, and no money is spent in permanent improvements until a thorough scientific investigation has been made to see that they co-ordinate with the plans which have been previously decided upon as offering the best prospect of promoting public success. The industrial development of Socioland bears to that of the United States the same relation that the systematic drainage of a large tract of land would bear to the drainage of the same land by a number of individuals or private corporations, each working for private advantage and in competition with the interest of others.

"Besides the capital we thus invest each year, a large amount of our surplus earnings is spent for the direct comfort of the

people. It is now over one half, and as our producing power increases, the proportion we can thus spend will increase also.

"My wife told you about our public laundries and our Club houses, and you have seen our parks and know of our schools, but you may not know that the bread cart furnishes to all the citizens, free of cost, all the bread they wish to consume, or that both gas and water are free in every house, or that we pension the aged and the needy, and have free hospitals and asylums.

"Thus you see, Mr. Balcom, we have reason to congratulate ourselves upon the results of the policy inaugurated by the founders of Socioland, but there is another advantage which it is difficult to estimate in dollars and cents, and yet which must not be forgotten. It is the great reduction in the price of all necessities of life. A reduction which has not been effected by forcing down the wages of the working men, but by eliminating from our Commonwealth all methods through which one class of people can live at the expense of the other. Rent, interest and profit are kept within reasonable bounds and the heavy load they place on the shoulders of labor has almost disappeared.

"You can see now the difference in the prospects of a child who is born here and one born in other countries. If born in the United States, as soon as he commences to produce, he will be taxed eighty dollars a year to maintain the government, and in return has been educated at public expense, and will be protected in his civil and political rights. The country he is ushered into has long ago passed into the hands of individuals or corporations who look upon such as he as tools in their hands to increase their wealth. His predecessors, instead of saving and investing property, borrowed money and left it as a mortgage on his work in the form of a public debt.

"Of Commonwealth there is none, and while there is a large

amount of productive capital, it is all in private hands, and the child of poor parents has little to be thankful for that his lot in life has fallen in what is called a civilized country for all that which makes life desirable is already appropriated, and his education only makes more galling the load he has to bear.

"Here the child finds himself in entirely different conditions. No taxes to pay, no idle class to support, no monopolies to levy tolls on his labor. Instead a well-invested public fund of four hundred million dollars, of which he is a share-holder, and which will help him to raise himself to the position his natural capacities enable him to occupy. It will not destroy his incentive to improvement, or make him the equal of his fellow-citizens, but it will insure him a standing place in the community, from which he can raise himself as high as his abilities will allow him.

"All these results are attained without curtailing individual enterprise, or preventing any one from getting all the property they can use to their advantage, or which is necessary to minister to their comfort. It is simply due to a policy which prevents the monopoly of natural resources, and the excessive accumulation of wealth in private hands."

I have here, my dear Harry, given you more the substance than the form of our conversation, for we spoke of many other things, and the ladies were not so entirely left out as my account would make it appear, for in this advanced state the women are interested in public affairs, and not only vote, but hold positions of trust. But the conversation was mostly carried on by Mr. Bell, his wife and children having a natural respect for his opinions, and allowing him to explain the working of their institutions, only occasionally putting in a remark here and there.

CHAPTER XIV.

A PLEASANT RIDE.

Toward the middle of the afternoon Miss Bell proposed that, if I thought I would enjoy it, we take a ride to the park and out in the suburbs of the Town.

Of course such an offer was not to be refused, and as Mr. Bell keeps a very neat turnout, not a long space of time elapsed till I found myself seated at her side.

Miss Bell held the reins, and turning to me said: "I have offered to take you to the park, Mr. Balcom, but if you prefer it we can drive some other way."

"No, Miss Mary," I answered. "I place myself in your hands and I am sure I shall enjoy myself wherever we go."

"Then if you leave it with me," said Miss Bell, "I will first take you to the park that you may see how we enjoy ourselves, and after we will drive out in the country."

So we drove along the street where Mr. Bell lives, and soon reached the river on which Spencer is built. The park, situated on that river, is very large and is left quite wild. Except at the entrance, where a portion is laid out in walks and drives, and ornamented with lawns and flowers, it has been left almost entirely in its natural state, except that roads and paths have been cut in available places, and rough benches and tables constructed for the convenience of the picnickers.

The park contains also a large music stand with a dancing floor attached to it, where a merry and noisy crowd was enjoying itself heartily. Merry-go-rounds, swings, shooting galleries and all the many amusements usually found at fairs were there in abundance, and the whole place seemed to be given up to harmless enjoyment.

The woods and lawns were full of pleasure parties, many seeming to have spent the day there, having set up their croquets and hammocks, and otherwise having made themselves entirely at home.

After taking in the sights in the park, we struck out for the country on a road skirting the river. The day was beautiful, the air had become cool, and as we sped along at a fine rate I found my position very pleasant, and as I leaned back on my seat, thinking of all I had heard and seen since my arrival in Spencer, I seemed to realize more and more the advantages enjoyed by the people of this favored Commonwealth, and turning to my companion, I said to her:

"Miss Mary, you must be very happy here, for your position in life is pleasant indeed, and you live in a community where the people certainly possess the art of enjoying themselves."

Miss Bell paused a moment before answering, seeming to be in deep thought, but finally remarked. "Yes my life is very happy, but really I have never given the subject much thought. You see our days flow on so evenly that we enjoy our happiness as a matter of course. All our lives are pleasant here, mine no more than those of the people with whom I live."

"But Miss Bell," I remarked, "has all your life been happy? Did you not have an unpleasant time when you left your home and went to live among strangers? Please tell me a little about your early life and your school days."

"There is really very little to tell, Mr. Balcom. I think here every one is kind to children and tries to make them happy. My earliest recollections are of the pleasant time I had with my parents while yet a little girl, of long walks and rides, of helping mother in the lightest tasks of house-work, and of how proud I was when I could feel that I had been of some use. Then my parents helped me to learn how to read

and write, and I soon appreciated the pleasure I received from study, so as I grew older and began to understand the advantages of knowledge, I was eager enough to get all the information within my reach.

"I never went to school until I was ten years of age, and by that time I had acquired with a little help from my parents the rudiments of an English education, and had gone as far as I could without teachers. So I was glad to receive help from competent persons who had ample time to devote to me. In school I found myself among children of my age or older, who were also interested in their studies and needed no urging from their teachers. Yes indeed, those were pleasant days when we commenced to drink deep at the fountain of knowledge, and our minds began to appreciate the beauties and wonders of nature. Botany, astronomy, chemistry, physic, history, geography, were taught to us, and we liked our studies so well that the time seemed far too short for all we wanted to learn."

"But," I remarked, "were not those interesting studies mixed with some not so pleasant? What about many subjects which are not supposed to have much interest for young girls, but which they must learn if they want to be thoroughly educated?"

"Of course, Mr. Balcom, all studies did not have the same interest for us, but we never were requested to learn what we did not want to. For instance, if a scholar did not wish to study arithmetic, the teacher would explain to him its use, and how much he would need it in his work, but no effort would be made to compel him, and if he could not see that it would be for his advantage to study it, the teacher would simply tell him that he was the one to decide, for if a mistake was made he would be the one to suffer from it.

"Some special studies, as geometry and algebra were only

undertaken by those who had a taste for them, and teachers were provided for those who had a taste for artistic pursuits.

"And thus the few years that were spent at school passed all too quickly, and left a very pleasant impression behind."

"From what you tell me," I said, "I judge that the same difference exists between the methods of education here and ours, as exists between all our public institutions. With us, scholars are made to study, whether interested or not, and no efforts are made to teach them the benefits that will follow from their education, except that it is the usual and proper course to take for children in their social position. You, on the other hand, induce the children to study by helping them to increase their knowledge of those things which interest them, and by explaining to them the help they will receive in their future careers from the knowledge that is placed within their reach."

"I do not know how it is in other countries," replied Miss Bell, "but I know that in Socioland very little compulsion is ever used. We are told that if we desire to attain certain ends, certain means must be used, and we are left free to use those means or neglect them as we choose. But let me assure you that very few of us neglect them, and that the spirit of improvement and the desire to learn are so strong that our teachers are more anxious to restrain than to urge. On that account the hours of study are short, and as much out of door exercises intermingled as possible. Many studies are taught in pleasant talks in the open air, and short lectures given us in our rambles."

"I think I have been told, Miss Bell, that the time of apprenticeship for girls commences in their fourteenth year. If that is the case, your school days are soon over. You have but four years, if I count right?"

"Yes, you are right, and then we enter into an entirely

different, but not unpleasant life. We are expected at that time to have arrived at an age when we can appreciate the need of work, and the necessity that we should fit ourselves for the battle of life. We are taught while at school, that all the advantages we enjoy here are the result of man's and woman's labor, and that incessant care is needed for their maintenance, and we are impressed with the fact that when old enough we shall be enrolled in the army of workers who are engaged in maintaining and increasing the welfare of the Commonwealth. Thus we are led to realize that we will in our turn become useful members of society.

"It is with those feelings that we enter upon our term of apprenticeship, and we are proud of the trust which is placed in us. When I was fourteen my name was enrolled among the apprentices, and I was directed to make my choice between the vacant places offered by the different Managers. The two first years we are requested to do housework, and to commence with the most simple and easy occupations, so I entered in the hotel where I am now, and made myself useful in the housekeeping department. But except that I had to live away from home there was nothing unpleasant about it. The work was light, for there is always an abundance of help, and I had many hours I could devote to study. I have some taste for music, and could find all the time I wanted to practice, and had good teachers to help me along.

"At the end of two years I was allowed to make my choice of the kind of occupation I wanted to perfect myself in, and as my taste led me more toward office work than to housekeeping, I devoted less time to my house duties and commenced to learn short-hand, type-writing and book-keeping, and was set to work in the office. As other girls left, I had more work put under my charge, so that now I have all the correspondence and most of the books under my supervision. It

is work I like, I have all the help I need, all the leisure I can enjoy, and you see I have good reasons to be satisfied."

"But, Miss Bell," I said, "this will not last. In one year from now all that will be changed. You will be through with your term of apprenticeship and you will have to leave the hotel, for I do not suppose that Mr. Wilton can afford to keep you when he will have to pay you a salary."

"I do not know, Mr. Balcom, what I shall do when that time comes. Our motto here is, 'Care not for the morrow, for sufficient unto the day is the Good thereof,' but I know that if it does not suit Mr. Wilton to keep me, I can find plenty of occupations to choose from. I may get married, or I can return home and help mother, or start in business for myself, or find employment in some public or private office. Oh! no, we are never troubled with lack of opportunities here, the difficulty is all the other way, to select from the many openings offered to us."

"I suppose, Miss Mary, that the same liberty is given to all in selecting a vocation?"

"Certainly, all have the same liberty, but all, boys and girls, are required to start at the bottom of the industrial scale, and to stay there some time too. They run errands, help the older persons, and learn the A. B. C. of the industrial alphabet. But as new recruits come in, they are promoted, until having mastered the rudiments of industrial knowledge, they are allowed to select the special branch in which they wish to perfect themselves, and places are found for them according to their desires.

"Had I desired to learn housekeeping, I would have been put in charge of some minor departments, and gradually promoted to the higher ones. If I had selected teaching, a place would have been found for me in the schools. Whatever we choose, we are helped to make it a success, but no

compulsion is ever used, and we are left free to decide for ourselves the occupation in which we desire to improve our opportunities."

"Yes! yes! I see." I could not help saying. "You rely upon kindness and intelligence. You instruct your young people in the construction of society, and show them the relation which exists between useful knowledge and success and happiness. Our children have no such teachings, and most of them are led to believe that their success or failure will depend on a lucky or unlucky chance. Very few of our youths have any idea of the relation which exists between their education and their success in life. Education is accepted by most of them as one of the requirements of their position, and not as a means to a well-defined end.

"(Of course many of them, as their minds mature, see that it is a mistake and commence to study with an intelligent purpose, but they are left to make the discovery for themselves, and the majority of our boys and girls never find it out, and only study because they are made to, and because it is the proper thing in the class to which they belong."

Our conversation after this drifted away from that subject, and after a very pleasant ride of several miles through a rich and well cultivated country, we returned to the city, and I was kindly invited by the family to spend the evening with them.

CHAPTER XV.

THE LAND QUESTION.

You know, my dear Harry, that among the many social questions which influence the welfare of humanity, there is none of more importance, or which at this time has been more discussed, than the ownership of land.

The absolute ownership of the soil, as enforced in Europe and America, has given rise to so many abuses, has enabled individuals and corporations to get possession of such vast tracts, and to ask such enormous prices for desirable parcels of land, that it is everywhere recognized as one of the great factors in the inequality of wealth, and a great impediment to the equitable distribution of products.

On the other hand it is argued by the conservative members of society, that the absolute ownership of land by the individuals is necessary for the best improvement of the soil, and that unless owners are certain of reaping the benefits of their labors, they will only skim the surface and spend neither time nor money in those improvements which must be made if the country is to attain its highest development.

You are as familiar as I with all the arguments, pro. and con., of this momentous question, as well as with the many schemes which have been proposed to reconcile the interests involved.

I was aware, from what Mr. Walter had told me, that they had a somewhat different land tenure in Socioland from that which obtains with us, and I was glad of the opportunity offered by an evening spent with Mr. Bell to get some information from him on the subject. I feel that he is a clear-

headed, well-informed man, whose opinions ought to have weight, and who would not willingly color any statement he should make. So I took the first convenient occasion to broach the subject.

"This land question," he said, "is one of the most difficult we had to contend with, and we cannot claim to have settled it yet, nor is it likely to be settled for ages to come. Nothing short of a state of perfect millenium, a time when production will have become so large as to supply all possible wants, and when centuries of peace and prosperity will have so softened all hearts, and so bound men together as to destroy the incentive to private interests, will enable men to reconcile public and private claims to the ownership of land.

"But if we have not reached that stage, I believe we have made some advance, and our system, if still open to objections, is yet greatly preferable to that which obtains in other countries.

"I could in a few words explain to you what our system is, but I think you will understand us better if I go back a little and explain to you our position from the beginning. It will take a little more time, but it will be more satisfactory in the end."

I signified my assent and Mr. Bell continued:

"The foundation of our system was established before my time, but the traditions of the first settlement of the country were part of my early education, and if I did not participate in the events of those days, I lived on terms of intimacy with those who took an active part in the decisions of those times.

"Our predecessors had seen enough in the United States to make them keenly alive to the evils of private ownership of land, and they decided unanimously that the Commonwealth would retain for ever the control of the land, but that all persons who desired to settle and improve some of it, should

be allowed to acquire a right of occupancy to a vacant tract, and that this right should hold good against all private interests, but should be forfeited to the Commonwealth upon the payment of actual damages, whenever the land was needed for public purposes.

"After so much had been decided upon, the next question which presented itself was this: Should this right be a free gift or should it be paid for? Should it be for a limited or unlimited number of acres? These questions were soon forced upon the new community. When the site for the city of Spencer had been decided upon, there soon manifested itself a natural desire from each one to possess as well-located and as large a tract as possible. On the other hand, the Commonwealth needed money, and was anxious to secure funds without resorting to taxation.

"The result of these contending forces was that, after special tracts had been reserved for public use, the land was divided into zones, commencing at the centre of the city. In the inner zone no one could occupy more than one acre, in the next zone the limit was placed at five acres, in the next at ten acres, while it was decided that thirty acres for one person, or sixty for a married couple, would be the largest tract granted, even at the furthest extremity of the Commonwealth, and taking in consideration the public need of money, and the desire that all should have the same chance to the land of their choice, it was decided unanimously to sell the tracts at auction."

"And did the plan succeed?" I asked, "and is the public satisfied, and does it still regulate the ownership of the soil?"

"Yes," answered Mr. Bell. "It proved in the main satisfactory, and not nearly as liable to abuse as the old system. The plan is the same, but we have reduced the size of the lots to suit the needs of our increased population, for you know

that we claim that it is one of the advantages of our institutions that we can change our policy to suit the needs of the times.

"No changes were needed for many years, but as the country became settled, small business centers began to grow in many directions, and new Townships had to be established, and thus new and independent zones had to be marked out. At the sites selected for the business locations of these new Townships, many persons had to be dispossessed of their rights because the land was needed for public use. They were repaid the money they had paid at first, and were compensated for the improvements they could not remove. Of course it was not pleasant, but as their neighbors had to reduce the size of their holdings, they were enabled to make satisfactory purchases, and the increased prosperity of the whole settlement was a full compensation to all the parties for their trouble."

"And here in Spencer itself, I suppose you found it necessary to make some changes?"

"Oh! yes, we had to make them also. The Town had to take back some of the land it had sold, and in the center of the city the limit has been cut down to half an acre, while the limits of the acre zone have been much extended."

"But do not these enforced changes create much disturbance?" I asked. "I represent to myself what a commotion it would create among us if such an order was enforced."

"You would find," Mr. Bell answered, "that it would only affect the very rich in your large cities, for the high price of your land brings about the same results. With you the division of the soil is fostered by its increased value, which makes it more profitable for the owner to sell than to hold it. With us it is different. Our system of land tenure destroys speculation and prevents high prices, so we must resort

to other means to compel its division. And we find our policy answer very well our purpose.

"Those who have acquired rights of occupancy in a growing city, know that they will some day have to divide with others, and act accordingly. Many a father gives his children a portion of his land who would have held on to it till death released his grip. Many a person sells at a reasonable price a piece of land to the man who needs it, who would have taken advantage of his power to drain him of his last possible dollar.

"Besides we give plenty of time for the changes to take place easily and gradually. Our citizens are more induced than compelled to divide with those in need. When the land within the acre limit had been practically all occupied, there were found many persons willing to pay the occupants a fair price for a part of their lots, and the persons in possession, knowing that eventually they would be compelled to sell, were inclined to make a virtue of necessity, and part with what they otherwise might have preferred to keep.

"Mark you, nothing is taken which is necessary to the possessor's comfort and welfare. The size of the lots is always ample for all legitimate wants. It is only the superfluous they are compelled to give up, and the sense of insecurity it gives in the possession of the superfluous is an important factor in inducing our people to divide with those who are less favored.

"You must have noticed, Mr. Balcom, that our aims are entirely different from yours. You are after stability, you are afraid of changes, you dread the weakening of the existing order of society. We care nothing for these things. We are trying to improve our condition in life, and are ready to change every day if we are better satisfied thereby. That which we want to see enduring is not the institutions, but the happiness of the community.

"But to return to the land question. As population increases, the tendency is to an amiable division of the property, as preferable to an enforced one, which is sure to come sooner or later. When this process has been going on for a sufficient length of time to allow all right minded persons to adjust the size of their lots to the public welfare, a vote is taken and two or three years given for the enforced reduction of the holdings to the new limit, after which the occupants lose their rights to the excess of their property which reverts back to the Commonwealth without compensation."

"And how," I asked, "does your policy affect the general settlement of the country?"

"Our country has been surveyed, the best locations for railroads and public roads decided upon, which are built as fast as needed, and we settle the country as we go, avoiding premature expenses and needless privations.

"We are in no hurry to develop all our resources at once, for we have nothing to gain by it. We do not, as is the case with you, build long lines of railroads going through deserts and uninhabited countries, to carry settlers from rich farming sections only half cultivated, to far-off states just opened to civilization. It is private speculation which induces your people to this course, and engenders the desire to get possession of large tracts of land, but the result is an immense amount of wasted labor and needless hardships.

"Your system of land ownership is suited to the ideas and character of your people, and fosters the spirit of enterprise which is fast making the United States the richest nation in the world. Our system is suited to our character and aims. We do not develop as fast, but we avoid the evil of land speculation and monopoly of the soil. Yours is the hot-bed growth, fostered by the desire for riches, ours is the healthier growth of a contented people, following the line of intelligent development.

"And what about the titles to these rights?" I asked. "Do you have the same system of transfer by deeds as obtains in other countries?"

"No, we have not, and thus we have done away with a fruitful source of litigation. The Townships alone can grant those rights of occupancy or transfer them. Whenever a change is made, the former occupant relinquishes his right, which is cancelled, and a new one is issued. Transfer by inheritance follows the same rule. And the change once made is final and not to be disturbed or questioned, for we hold that it is of the utmost importance that the men who labor on the soil should feel all possible security, and that improvement and occupancy are worthy of more consideration than ancient deeds or mislaid wills.

"Many of the results of our land policy may seem hard and arbitrary to those who are used to the absolute ownership of the soil, and to the right of sale and mortgage, but to us who have never been used to them, we look only to the results on the public prosperity, and they are eminently satisfactory.

"No public enterprise is thwarted by the selfishness or stubbornness of individuals or corporations, no large tracts monopolized by shrewd speculators, no exorbitant ground rents levied on commerce or manufactures, no endless and expensive litigation entered into because some lost marriage certificate has been found, or a flaw discovered to invalidate some ancient title.

"It might be thought that the feeling of insecurity to individuals would more than offset those advantages, but we do not find it so, for sudden changes are never made, and they are always the result of the best judgment of the people, publicly discussed and expressed, and always directed toward increasing the prosperity of the community.

"Besides the tendency of our institutions is such that while it checks the large accumulation of wealth in the hands of those of a grasping disposition, it also checks the tendency to waste of the property held by those who are inclined to be reckless or extravagant, so that on the whole there are probably less changes in the occupancy of the soil in Socioland, than there is to be found under the absolute ownership of other countries."

About that time the ladies came in, and after a pleasant social evening, I walked back to the hotel with Miss Bell, well satisfied with the way in which the day had been spent.

CHAPTER XVI.

ARBITRATION AND LAWS.

I believe I told you before, my dear Harry, that I had found an agreeable friend in William Bell, the older brother of Miss Mary. He is a bright young man, very enthusiastic as to the future of Socioland, and thoroughly imbued with the spirit which prevails here.

He is a lawyer by profession, but the word has an entirely different meaning here from that which we give it, or it would be more correct to say that it means here what our best lawyers are and what they all ought to be. Instead of fomenting trouble and fostering lawsuits, their work consists in settling differences and adjusting difficulties, and in presenting their client's case clearly and concisely to the judge when their efforts do not meet with success. They act more as counsellors and advisers than as advocates, and in fact I find

that the law has much less to do here than with us, in regulating the relations of men to each other.

As I have plenty of time, I often drop in his office, and if I find him at leisure we drift in conversation upon all kinds of subjects, and I think it will interest you if I repeat some of our talks upon their ideas of law and government.

I was telling him a few days ago that, as far as I knew, there had been only two forms of government tried. One was the autocratic, where the rulers had succeeded in obtaining control of the power and were using it to their own advantage, and the other the representative form, where the people try to govern themselves by delegating their powers to legislative bodies who make the laws and provide means to enforce them. But I said that it seemed to me that here in Socioland they were experimenting on a third method, where the people tried to govern themselves with as little intervention of delegates as possible.

"Yes," he answered. "Our system is peculiar to ourselves, and is the result of the philosophical beliefs of those who founded our Commonwealth, and of the conditions under which it has been started.

"I have," he further remarked, "read extensively about the laws and customs of other nations, and I find that the constant trend of the oppressed has been to have justice meted out to them, and to gain possession of what they consider their rights. In the pursuit of these aims they have elaborated constitutions defining the relations of men to each other, and enacted numberless laws to compel due respect for these rights in order that justice might be maintained.

"Now we look upon these ideas as entirely natural for those who are oppressed and at the same time are taught that God has created all men equal; but for us who have eliminated all forms of oppression from among us as inimical

to happiness, and believe in the evolution of man from a lower organism, and in the struggle for existence and the survival of the fittest, such a view is entirely unscientific, and cannot furnish a sound basis for the forming of constitutions or the enactment of laws."

"What!" I said. "Do you not believe in the need of justice or the enforcement of rights?"

"No, not in the sense in which you use these words," he answered. "With us they only mean a form of conduct which experience has shown to be beneficent to mankind, and calculated to promote the best interests of society. But we do not believe that in the light of the evolution theory there can be such a thing in nature as abstract justice, or that it is possible to attain perfect rights.

"In your search after this ignis-fatuus you are all the time trampling upon justice and violating natural rights. Like the man who loved peace so well that he was always willing to fight to attain it, you are all the time unconsciously breaking the very principles you are trying to establish. For instance what greater violation of natural rights can there be than the individual appropriation of land? By what right, please tell me, can any man or a body of men say of a portion of the soil: 'This is mine.' They did not create it. It was there long before them, and will remain long after they have passed away. And yet habit has so blunted your sense of right that you talk about the natural right of men to their land, as if they had an actual right to it instead of having only a legal title to it, based originally upon spoliation and force.

"And talk about justice. Is it just, tell me, to take a husband and father from his family, and send him to fight the battles of his country because he happens to be under a certain age, while an older man, with as much or more at stake is allowed to remain at home? Is there any justice in

preventing a man from voting until he is twenty-one years of age, or in keeping a woman away from the polls altogether?

"Go to Europe, to America, to Socioland, or to any country, and you will find that perfect justice does not exist, cannot exist in fact, for it is not in accord with the law of evolution, and all the efforts of mankind do not enable them to attain it."

To this tirade I could make no reply, for it was a new idea to me, and one I had never studied, so I confined myself to asking my friend if they were going to do without justice, by what did they intend to replace it?

"Those were the views entertained by the first settlers," he answered, "so instead of seeking the establishment of justice and the maintenance of individual rights, they sought to promote a spirit of friendliness and good-will toward all, and shaped their laws so as to discourage litigation, and to induce the people to settle their differences among themselves. They abandoned the jury system as too expensive and cumbersome, and abolished the right of appeal to higher courts. The decision of the judge is final and must be accepted as such."

"You believe that the enforcement of justice is the duty of the government, and that you must see to it that every man is protected in his natural rights. We look upon the men who cannot agree among themselves as undesirable citizens, and we only settle their disputes for them because it is the best way for the peace and happiness of the community. But it must be done quickly, and at the least possible expense of time and money. If the parties do not like the judge's decision, they will be more inclined to come to a mutual understanding next time, or to resort to arbitration, which we favor by all means in our power."

"The law has very little to say about the enforcement of contracts or the collection of debts, for we think it better to

teach our people that they must look to the honesty of the contracting parties, than to the help of the Commonwealth for the fulfilment of promises made. Suits for damages are discouraged, for we think it best to live down slander than to intensify it by ventilating it before the public. In civil suits, the statute of limitation promptly debars the complainant, for we hold that differences ought to be quickly settled and quickly forgotten, nor do we have sufficient respect for the dictates of the dead to allow mislaid wills to disturb existing conditions.

"Besides, we leave the individuals much freer to control their private actions than is done in other countries. We do not try to make the people religious or moral by law. Marriage and divorce are free, religious convictions are never interfered with, all days are equal before the law, and all personal actions are left as much as possible to be controlled by the intelligent judgment of the individuals concerned.

"Criminal cases are treated differently. They are rare with us, because we have done away with the incentives to crime, but when they do occur, we look upon the culprits as diseased persons and treat them accordingly.

"To all these changes the objection might be made that justice must often suffer, and if perfect justice was our aim, we would certainly be advancing in the wrong direction. But we do not believe that perfect justice can be attained, and we know that it is daily violated, even by those nations who have the most elaborate code of laws. So we prefer to look to the culture of kindly feelings and to the increase of community of interests for the recognition of as many individual rights and the establishment of as much justice as the social conditions permit.

"It is by thus diminishing the number of the laws, and teaching the people the art of individual control, that we can

govern ourselves by direct legislation, and take from our legislative bodies the power they so often abuse in representative countries, and I believe our people get along as well or better than those nations who look for the proper regulation of individual conduct to the increase in number of their laws."

And it is true that the people of Spencer seem remarkably well behaved. Bar-rooms are unknown, and drunkenness does not seem to exist here, and no loafers are to be met on the street corners. When I asked my friend how they had succeeded in banishing these pests of civilized countries, he said he did not know how it was brought about, for he had never seen them and he did not believe the species existed in Socioland or had been imported there. He supposed the climate was not favorable to that kind of growth, for though once in a while disreputable characters made their appearance on the streets, they looked so lost and forlorn, and so quickly disappeared from the public gaze, that probably they mended their ways or left in search of more congenial climes.

A few days later, my friend gave me an interesting account of the formation of their government as he had heard it from the first settlers.

"I was told" he said, "that when the first emigrants arrived here, they decided, contrary to all precedents, to draft no constitution, to enact no laws, but to wait and decide each case as it presented itself. They were not numerous then, and used to meet in a large hall, which was one of the first buildings they put up, and talk matters over and decide what course they had better follow. These decisions, duly recorded and voted upon, are the foundation of all our laws, but are liable to modification by popular vote at any time.

"Our business system was organized in the same way, and by the same process our first Managers were appointed. When the time arrived for the Commonwealth to commence business

on its own account, the best men were selected to take it in charge and do the best they could for the community. 'How long shall we serve?' they asked. 'As long as you give satisfaction,' we answered.

"The experiment was a success. These men took pride in their work and spared no efforts to make it successful. It was found best to give them much latitude of action and to appoint Advisory Boards to help them co-ordinate their efforts.

"When the first disagreement among the settlers arose, there was no court, jury or judge, so a reliable man was selected to settle their dispute, and it was decided to enforce his decision whatever it might be, and thus our first judge was created.

"For several years there was no legislature, for the people met in mass-meetings to discuss and vote upon such questions as presented themselves, and at this time all our Townships are thus governed till the increase of population makes it impracticable. But our legislative bodies have none of the power they possess in other countries, and only act as committees where the different opinions are discussed and condensed, and finally put in shape to be voted upon by the people.

"Our system is not at all calculated to promote extensive legislation, and if we were a law-making and a law-loving people, we would not be satisfied with it. But we look upon law at best as a necessary evil, and replace it as far as possible by conciliation and kindly feelings."

CHAPTER XVII.

THE CONDITIONS OF SUCCESS.

I have not said anything to you about Mr. Walter, although I have seen him often, and called upon him several times at his house, because I have tried to confine myself as far as possible to the topics and conversations which treat more specially of the public institutions of Socioland. But I will give you an account of the last conversation I had with him, for I think it will interest you to know his views upon the diffusion of the principles they advocate, and their adoption by other countries.

I had been calling upon him, and seated in his library he addressed me thus:

"Well, my young friend, you have been here some little time, and must have formed some opinions as to what you have seen, and must understand the results of the changes we have made in our form of government. How does it strike you? Have we progressed, or have we been taking backward steps in civilization?"

"I must say," I answered, "that it seems to me that you have made great progress, and have established here a Commonwealth from which you have eliminated many of the defects which still exist in other countries, and I would be pleased indeed if some of the changes you have inaugurated here could also be made in the United States. It would go very far to ameliorate the condition of the lower classes, and increase the comfort and happiness of the whole people."

"Yes, those changes are desirable, or at least we think so here, or we would not have instituted them," he answered.

"But unless the character of the people is quite different from what it was in my time, you will find that there are difficulties in the way that it will take many years, if not centuries, to overcome.

"You must understand that when we left the United States to come here, it was not a matter of choice, but of necessity. Had we seen a fair prospect of effecting the desired changes, we would not have expatriated ourselves and faced the hardships of a new settlement. But we could see no prospect of a complete change in our time, and only one of gradual but slow improvement."

"Your views are not very encouraging," I said, "and hardly in accord with your belief in evolution, for you must believe in the gradual improvement of society."

"Certainly, I believe in it, and I know that mankind is steadily progressing toward better conditions, and I feel confident that if our institutions are the best calculated to promote happiness and the highest form of civilization, they will be adopted everywhere; for systems of government, as well as public or private institutions, must stand the test of the struggle for existence that the fittest may survive. But the working of this law is exceedingly slow, and under certain conditions centuries may elapse before important changes can be accomplished.

"A change such as you contemplate," he continued, "can only be effected if based upon an increase in the intelligence of the people. I do not believe, Mr. Balcom, that if our institutions could be transplanted bodily in the United States, they would endure for any length of time. Your people are probably ready for some of the changes we have made, and in time may adopt our whole system, but our government is entirely too dependent upon the inner love of order and the good conduct and kindness of our citizens, to cope with

the spirit of greed and individualism which are the marked attributes of the inhabitants of the United States.

"No, unless you can secure a much more intelligent population, one which is fully imbued with the spirit of order and conciliation, one which knows what is the true basis of contentment and happiness, you had better adhere to the existing order of society, improving it as fast as possible, that is as fast as the knowledge of the true conditions of success permeates society.

"Educate the people; educate them not in Greek or Latin, but away from the superstitions which now control their lives; educate them to what is their true position here, to their dependence upon the forces of nature and the absolute necessity of obeying natural laws. Teach them the advantages of co-operation, the beauty of agreement, the vanity and emptiness of show and style, the public danger of the private accumulation of wealth, the folly of dissipation, the waste of quarrels and litigation, and as fast as this education takes hold of the masses, displaces and replaces the old ideas which now control them, so fast, and no faster, will you be able to bring about the changes you are striving for."

Mr. Walter leaned back in his chair in deep thought, and his eyes seemed to take an inward retrospective look. In a moment he raised his head and looking at me said: "Mr. Balcom, our conversation takes me back to those early days when we commenced our settlement. I was a young man then, with more enthusiasm and energy than experience, but many of us were middle-aged or old people, who, tired of strife and competition, were longing for peace and agreement. We were nearly a thousand, men, women and children, and far above the average in knowledge and intelligence. We had left behind us the superstitious beliefs of the past, and had progressed beyond the follies and weakness of modern civilization.

Our men did not drink or gamble, or spend their time on the streets. Our women did not sacrifice at the shrine of fashion, nor consume their time and strength in foolish attempts to substitute style for comfort. It was the character and the intelligence of these people which enabled them to succeed, and which stamped this young nation with the spirit with which it is animated now, and which underlays and sustains our institutions.

"Had we been quarrelsome, we would have been swamped in the first months of our existence, for new conditions brought to the front many new opinions. Had we been unruly, our simple organization never would have restrained us. Had we been greedy, private ambition would have defeated all our schemes for public welfare.

"But the seed planted by these choice spirits took root and grew. Our children were raised under these influences, and it permeated them thoroughly. Those who joined us later were those who were attracted by a community of desires and ideas, while those among us who became dissatisfied left us to return to other countries.

"It is an axiom in physiology that in a healthy organism the eliminating powers are sufficient to throw off all offensive matter which may be absorbed, and thus the organism be kept in a healthy state. It is just as true in Sociology, and a body economic will drive out naturally all the individuals it cannot control or assimilate, provided always that the influx is not beyond the capacity of its eliminating powers.

"We have ever been mindful of this truth, and while the United States have opened their doors wide to the poor and ignorant of all nations, eager to develop their material resources, and anxious to provide cheap labor for their capitalists, regardless of the difficulty of transforming such persons into intelligent citizens, we have been careful to not encourage

emigration, or do anything which would have brought upon us such an outpour as you have received in the United States.

"We are but little known, and do not care to be known. We have no emigration bureau spreading the tidings of our good fortune, and should we ever be threatened with an undesirable emigration, we would not hesitate to prevent it by force if necessary."

"From what you say," I remarked, "I judge that you can give us but little hope of a speedy change, yet surely we must be able to do something to bring about more desirable conditions. We cannot see so much misery and suffering, and know that it can be prevented, and yet fold our hands and passively wait for the good work to accomplish itself. Some one must take measures to enlighten the masses if it is ever to become a reality."

"No, I do not believe that a great deal can be accomplished soon, yet there are many things you can do which would promote the aims you have in view.

"A great deal can be done to educate the people in the true functions of the government, and in the advantages of public co-operation. If you can get the public interested and lead them to study and discuss those questions, a great advance will have been made, and it will open the way for practical experiments.

"But the masses are more easily reached by object lessons than by any other forms of education, and while it is impossible to establish anywhere on American soil an independent Commonwealth like Socioland, you can point out every instance where the principles we advocate have been tried, and emphasize the fact that the results have been uniformly beneficent for the people if honestly conducted. And when this education has been carried long enough to imbue a sufficient

number of persons with these principles, you can gain political control of some city or township, and give the most important features of our system a fair trial.

"Experiments alone can teach what are the conditions that will bring around the desired results, and if a number of persons who have outgrown the present public institutions should find themselves in a position where they could control the public power, and use for their benefit the agencies of public co-operation, their example would be a great educating force, and their influence would slowly radiate until it would affect the whole population.

"The world moves in spite of all conservative influences, and it moves in the right direction. So be of good cheer, and do not feel discouraged because a heavy body like the United States cannot move as fast as our little Commonwealth.

"When you return home you can work in the good cause, and join your efforts to those of the persons who are even now trying to educate the people so as to secure a better form of government. I hope that what you have seen here will help you in your task, and that you will prove a power for good in your native land."

Amen! I say. And may this brief account of what I have seen in this favored Commonwealth induce many to imitate them, and may it be a factor, however humble, in the peaceful evolution of our industrial system, until every person in the land shall receive an adequate share of the comforts that should accrue to all from the progress of civilization.

And now, my dear Harry, while I might write much more that would interest you, I will not extend this account of my visit here, but I will send it to you, that you may reflect on what I have described, and see how it applies to the solution of the problems we are studying.

For my part, I am well satisfied of the superiority of the institutions of Socioland over those of the United States, but I realize fully that the progress they have made is due to the development of their character which enables them to place in the hands of the Commonwealth many of its most important industries, while at the same time they have been able to safely withdraw government control from the departments of morals and religion. The material being better, its cohesive power is greater, and they have been able to erect a much better structure.

For the present, the example of Socioland can only serve us as a beacon to guide our steps, trusting that those who come after us will be able to realize the hope which sustains us in our labors.

Your friend,
Samuel Balcom.

Vital Force,
Magnetic Exchange
AND
Magnetation.

BY
ALBERT CHAVANNES.

*Author of The Future Commonwealth, In Brighter Climes,
Heredity, Cross-Breeding and Pre-natal Influences, etc.*

• **Second Edition, Revised and Enlarged.**

ALBERT CHAVANNES,

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VITAL FORCE.

CHAPTER I.

ITS EVOLUTION.

If we would clearly understand the nature and function of Vital Force, we must first study its evolution from the substance from which it is derived. No person who adopts the theory of development as the mode of progress, can help to recognize that there was a time in the history of the earth when there was no Vital Force—as we now acknowledge it—in existence.

Whence then does it come? We can no longer explain it by saying that it has been created, and must acknowledge that there must always have existed some substance qualified to evolve in that direction.

The scientific world is now confronted by many psychological problems which the Materialists are unable to solve, and as their explanation no longer satisfies the investigators of our times, many new hypotheses are advanced.

The following theory of the evolution of vital force seems to me to be more in accord with our present knowledge than any other with which I am acquainted. I do not claim that it is proven, but that it offers a possible key to many psychological problems, and is worthy of careful consideration.

It may be as well at the outset to remark that all

hypothesis are assumed. We accept the evolution hypothesis, not because it is proven, but because it coordinates better with our present knowledge than the creation hypothesis, and enables us to do better work in the solution of other problems. It is a better tool in our hands than the creation theory to help us to increase our knowledge and on that account we accept it and use it. Should another theory be offered at some future time, fulfilling better our requirements, the evolution theory would be dropped and the new theory adopted.

Just as the evolution theory assumes many things which cannot be proven, so do I assume many predicates on which my theory is based. These predicates are not capable of proof or denial, but are deductions from knowledge in our possession.

I assume that the nebular theory is correct, and that at the earliest known stage of our solar system it was composed of super-heated gases.

I assume that these gases were composed of two entirely different substances, one which I call material and the other electrical.

I assume that material substance is composed of imponderable atoms, having neither potentiality nor attributes, but serving as points of application for the electrical substance.

I assume that electrical substance possesses potentiality and contains attributes which manifest themselves to us as heat, motion, force, sensation and memory. Motion developing into life, sensation into consciousness, memory into intelligence.

How did these two substances come into existence? Where did electrical substance get its potentiality and its attributes? Those are the questions which finite mind cannot answer. We can trace the process of evolution backward for a little distance, but the mist which envelops the origin of all things is too dense for the eye of man to penetrate and the most plat-

sible explanation is that substance had no beginning and will have no end.

Assuming then the presence of these two substances at the earliest known period of the earth's history, I claim as capable of proof that all changes are due to combinations of material substances, effected by the electric substance, and that progress is the result of the increasing complexity of these combinations.

I claim that the first change which took place was due to the electrical substance being aware or sensitive of the presence of the atoms which constitute the material substance, and seizing upon them and drawing them together. This initial combination being followed by others more complex in their nature, until they culminated in our present condition.

The result of these changes was a diminution of heat. As the electrical substance evolved force so as to hold the atoms together, it was at the expense of heat in which it originally manifested itself, and thus the cooling process which we know to have taken place was inaugurated.

This initial combination implies the first manifestation of several attributes.

It implies a dim recognition by the electrical substance of the presence of atoms, and is thus a manifestation of sensation.

It implies the use of force or motion, which is the basis of all action.

It implies attraction and repulsion, for repulsion is resistance, and without resistance there would have been but one combination embracing all the atoms.

It implies variation, for if all the combinations had been alike, there would not be any variation in them now. But if for some cause some combinations consisted of two atoms, others of three or four, we have the explanation of the countless variations of combinations which are one of the most remarkable features of our planet. These initial variations were probably

due to the difference in the power of resistance, for the first combinations must, like all which have followed, have been effected in the line of the least resistance.

It implies something of much greater importance. It implies that when that first combination took place it was registered in the electrical substance, that some subtle change did take place in its nature, and that this change was the first manifestation of memory, which was to evolve into intelligence.

I have been somewhat explicit in stating what I claim took place in this first combination because I believe that any satisfactory explanation of present phenomena must be traced back to the earliest known times. As we now recognize memory, thought, consciousness, and as we believe in a time when nothing existed in the solar system except super-heated gases, no hypothesis is worth considering which does not account for the change through a gradual process, indicating how it has become possible for heat to have diminished and intelligence increased.

The Materialists, by their thorough and conscientious work, have fully satisfied the scientific mind that in this world there can be no diminution nor any increase of the original substance, no effect without a cause, and that the only phenomena which can take place are the result of constant changes.

And now investigators are applying these principles to the study of psychological phenomena, and are asking themselves: Whence does mind originate and what is the material out of which intelligence is constructed?

CHAPTER II.

LIFE AND MOTION.

How did Life appear on our planet? This is one of the difficult questions which the materialist cannot solve. Deprived of a Supreme Power able to create Life, believing that the living principle manifests itself only in plants and animals, he seeks in vain for an explanation which will not conflict with his avowed beliefs.

Life is only a higher manifestation of motion, and exists in a latent state all through the Universe. We do not recognize it in the minerals because our perceptive senses are not enough developed, but we know that it is there, for life is possessed by the later combinations which are a development of the mineral kingdom.

The first and least complex combinations we call chemical, and the knowledge of their attributes and laws is called Chemistry. These combinations, at first very simple, increased in complexity and slowly passed from what we call the gaseous state to what the eye and the touch can recognize and which we call material substance. We call these combinations material because the number of atoms contained in them has increased sufficiently to become perceptible to our senses, while in the past the electrical substance which held the atoms together escaped our recognition so that for a long time its presence was not even suspected. But now we can consider its presence as proven, both by experiments and by deduction from other knowledge, and thus we are able to explain many phenomena which used to defy our investigations.

As these combinations increased in complexity, it required a larger amount of electrical substance to

hold them together. More of it was used as force and less as heat, and thus was produced the cooling and condensing process which we know to be taking place.

When these combinations became so complex as to require a large amount of electrical substance to hold them together, the force so used was also able to move them, chemical combinations evolved into living combinations, and Life as we now recognize it made its appearance.

And I claim that there is no difference in kind, but only in degree, between chemical and living combinations, and that all the attributes and faculties that we find in the most highly developed man are found in their rudimentary form in the most simple chemical combinations.

Thus we find in this electrical substance the basis of life and motion. Nervous force, well recognized by all materialists, is nothing more than a manifestation of electrical substance, which condensed and educated, has evolved into Vital Force.

It is this vital force which stored in the brain moves the voluntary organs, and which stored in the great sympathetic nerve moves the vegetative organs. In its elementary condition known to us as electricity, it manifests its force as attraction and repulsion, but just as the weight of the water falling on the wheel and transmitted to complex machinery, will weave, grind, print, etc., and thus supply any number of the requirements of men by the transmission of force used in hundreds of different combinations, so the contraction and relaxation of the muscles are sufficient to account for all living actions, and the relative strength and weakness of these contractions and relaxations, and the greater or lesser complexity of the intricate human mechanism accounts for all the physical difference in action between different men.

The advent of living combinations brought in its wake many new problems. These combinations were

more transient and exposed to many new dangers, so that self-protection compelled them to develop the latent attributes of the electrical substance and put them to practical use. Thus it became necessary for these living organisms to be cognizant of their surroundings, both to enable them to seek for their food or to escape threatening dangers. Sensation was thus developed until it reached the point of consciousness and these sensations were recognized and stored and became the basis of memory and knowledge, which evolves into intelligence, until we reach the high stage of present development where the fully developed man possesses conscious intelligence.

CHAPTER III.

SENSATION AND CONSCIOUSNESS.

Who shall define sensations? It is something we all recognize but that no one can define, and yet the difference between sensations controls all our actions.

Some sensations we recognize as pleasant and try to repeat them, others we recognize as unpleasant and try to avoid them, and that one fact controls all our lives. All living organisms—men included—are so constructed that, consciously or unconsciously they encourage pleasant sensations and discourage unpleasant ones, and from this have grown all the complex forms of conduct and all the maxims of morality.

Pleasant sensations are felt whenever the organism works harmoniously in all its parts and is in harmony with all its surroundings. Unpleasant sensations are felt when the organism is out of order or in discord with all its surroundings. Harmony, giving the word its most extended meaning, is the source of pleasant sensations and discord the source of unpleasant ones, and

contrarily to what too many of us have been taught, it is by listening to our love of pleasant sensations that we can follow the line of conduct which will place us in harmony with ourselves and our surroundings.

These sensations are recognized by the vital force and transmitted through the nerves in the current which constantly courses through them. This current, similar in its nature to the one which runs through the telegraph wire, keeps us advised of all that which takes place in our organism.

How it does it is beyond our knowledge. No one has ever been able to tell in what consists the difference between a current charged with a message of pain and one charged with one of pleasure, but that there is a difference and that it can be recognized by our consciousness cannot be doubted. These currents guide our actions, for we soon learn to recognize the connection between certain actions and unpleasant sensations and try to avoid them, and between other actions and pleasant sensations and seek to repeat them.

But these pleasant and unpleasant sensations which thus control our actions are only effective if they reach the seat of our consciousness. This seat of consciousness has never yet been perfectly located. The best knowledge points to its being located at the junction of the brain with the spine, the point where all the nerves center and where all messages arrive from every direction. But one thing is certain. There is one place alone where we are conscious of pain and pleasure, and any sensation must be reported there to be efficient in the control of our actions. We may feel the most excruciating pain or the most exquisite pleasure in our hands or limbs, but if communication is cut off from the seat of consciousness, it will not be realized by our organism and will have no influence upon our general actions.

Consciousness is the highest known development of sensation, and self-consciousness is the distinct prerogative of man. It is the result of the increase of sensation due to the intensity and volume of the current of vital force, and the highly developed brain of man is alone capable of generating such a current as will make an organism self-conscious.

This high state of development has been reached by man because it is necessary to enable him to attain and maintain his place in the civilized world. No development is ever attained by any organism higher than what is necessary for the place it has to fill.

Self-consciousness, which bestows upon its possessor the ability to compare self to others and is the basis of self-knowledge, would be a useless gift to animals and only add to their sufferings. Plants, which are rooted in one place and cannot flee from danger, could not make use of consciousness and only develop a very low degree of sensation. Animals, being able to control their actions within certain limits, are more highly endowed and have as much consciousness as is necessary to enable them to put themselves in the most favorable conditions. Children, uncivilized men, with limited opportunities, have very little self-consciousness, while it is possessed in a high degree by the most developed men and women because they can benefit by its teachings.

Self-knowledge is well said to be the knowledge the most difficult of attainment, not because it is more difficult to study ourselves than to study others, but because it is only possible through a highly developed self-consciousness, which is the highest and last development of that attribute of vital force which we call sensation.

CHAPTER IV.

KNOWLEDGE.

Knowledge is that faculty possessed by vital force of profiting by sensations, so as to make them useful in the control of our actions. Sensations are transient, knowledge is permanent. Sensations deal only with the present, knowledge binds in one co-ordinate whole the past, the present and the future. Practically, knowledge is the result of the power which vital force possesses of calling back sensations, and deducting from them a forecast of what will happen in the future.

Thus if a child places his hand too near the fire an unpleasant sensation will compel him to withdraw it; but if the child did not possess the power of recalling this unpleasant sensation, the act would be repeated every time the occasion presented itself.

But by the help of this faculty of remembering which we call memory, the child learns to associate the idea of too near an approach to the fire with that of pain and soon avoids it and by the same process by which he learns that fire burns, he also learns that it will impart a pleasant warmth under other conditions.

That is knowledge, and it cannot be defined any more than sensation, force and motion. They are inherent properties of vital force, developing under a process of evolution, to be accepted as such, and whose workings alone can be studied.

The *modus operandi* by which knowledge is acquired and transmitted furnishes material for a very important study. The physical agents of this acquisition and transmission are easily enough recognized. The sight, the hearing, the touch, the smell and the taste are all gateways by which knowledge is im-

parted to us, and scientists have supplemented them with vibrations and waves which are supposed to furnish a sufficient explanation.

But the study of psychological problems soon shows that these outward or physical agents do not fulfil all the requirements, and while I recognize the correctness of much that has been written on that subject, I still maintain that they are only the physical agents and do not touch upon the spiritual portion of the phenomena, and I now present my own explanation based upon the propositions which I have presented in former chapters.

Starting from the position that knowledge is due to sensations, the first question which presents itself is: How are these sensations registered? For it is self-evident that in some manner these sensations must be stored where they can be recalled and thus become efficient in the control of our actions.

I claim that sensations change the character of the vital force that receives them and that this change becoming permanent serves as a store-house of knowledge. It implies a constant change in the character of the vital force, so that there must be a marked difference in the vital force contained in the brain of a child, and that this difference, while it cannot be recognized or measured by physical tests, can be readily appreciated by the vital force itself.

I believe that the *modus operandi* is something like this. A man touches with his finger an object upon a table. The touch produces a sensation in the vital force contained in the nerves of the finger which at once changes its character. That change is recognized wherever that vital force penetrates. If the touch was the result of an unconscious act of no special importance to the individual, the knowledge acquired by the touch may not be communicated further than to the ganglion which controls the action of the finger and only cause an unconscious diminution of the pressure,

but if the touch was the result of conscious action, as for instance of a man seeking to pick up a pin from a table, the change which the sensation causes in the vital force is at once carried to the seat of consciousness and thus becomes the basis of knowledge which controls further action. The sensation itself is transient, being dependent upon the pressure of the finger upon the pin, but it causes a change in the vital force which is permanent, and this change transforms sensation into knowledge.

In the study of interesting psychological phenomena to which I have devoted much of my time, I have slowly been driven to two important conclusions by my utter inability to otherwise reach a satisfactory explanation.

The first conclusion is that what we call mind is a substance, and that heat, motion, force, sensation and knowledge are inherent attributes of that substance and are some of the forms under which it manifests itself. The second is that every development of that mind substance or vital force is accompanied by a subtle but permanent change, which can best be compared to the change which takes place when chemical combinations are formed.

The test of the correctness of any hypothesis is its application to the explanation of known phenomena and as a proof of what I advance I will now apply it to the explanation of three of the most interesting phenomena which have so far baffled the ingenuity of the materialists. These phenomena are Memory, Heredity and Thought.

MEMORY.

The best materialistic explanation of the mechanism of Memory which I have seen is that furnished by Th. Ribot in his famous book entitled "The Diseases of Memory".

According to him, Memory is caused by cell-com-

binations, each combination corresponding to an idea, a feeling, a perception, etc., and our ability to remember is the result of our ability to reproduce these combinations, thus bringing back to us the sensation caused by the idea, feeling or perception. According to Mr. Ribot the whole nervous system is like a book, where instead of letters cells are used, and where by means of cell-combinations we write our sensations for future use.

I have no doubt that Mr. Ribot is correct as to his statements about cell-combinations, but it no more explains Memory than a book explains the faculty of writing. It is only a help to Memory, an agent by which, as by the act of writing, the use of Memory is greatly extended. It fails to explain by what process these cell-combinations are formed, and it breaks down utterly in trying to account for Heredity, which is now acknowledged by all scientists to be based on what is called specific memory. For in Heredity there is no possible cell-combination to transfer the knowledge from the parent to the child.

According to my hypothesis, the change caused by sensations takes place in the vital force itself, and transmitted by the vital force to the nerve-cells, causes the different combinations, which are only a devise of vital force to help it in its work, precisely as writing is a devise for the same purpose.

HEREDITY.

I have never yet seen a materialist explanation of Heredity which was worthy of serious consideration, and in fact I do not see how one could be given.

What we call Heredity is the transmission of knowledge. Not of general knowledge, but of specific knowledge, not based upon general experience, but upon the specific and individual experience of the progenitors. Heredity manifests itself in plants, animals and men. Heredity is latent knowledge, imparted to the

germ, which directs its development in a predetermined direction, said direction being always in accord with the past knowledge of its ancestors. And this knowledge is not transmitted through a conglomeration of cells, or in the seed, but in the vital spark in the seed, which I claim is nothing more or less than a minute portion of the substance I call Vital Force.

But how can so much knowledge be contained in such a minute particle of substance? While it may not be easy for us, to realize that such a thing can be, yet the knowledge we now possess of the infinite possibility of the diffusion of substance must prevent us from rejecting my explanation. When scientists speak confidently of millions of atoms occupying a space no larger than the point of a needle, we must acknowledge that we must refuse to confine our investigations to combinations large enough to come within the range of our perceptions.

Here is the theory by which I explain the transmission of knowledge through Heredity. Let us first suppose that a chemist is engaged in mixing different fluids into a tub, using only one drop of each kind. If these fluids had affinity for each other, that is, if they could combine together, and if the chemist possessed an unlimited number of them and could dispose of unlimited time, when the tub would be filled and the compound it contained should be thoroughly mixed, one drop of it would be an epitome of all the fluids that were used in its composition, and theoretically at least, it would be possible by analysis to find traces of all of them.

What I have here supposed as taking place in the mixing of the fluids, is what actually takes place in the mixing of experience. Every new experience—sensation—changes the character of the vital force of the living organism. As the race develops, experience is added to experience, causing changes in the nature of the vital force, precisely as every new drop

poured into the tub changes the nature of its contents. This change not only affects the whole vital force of the organism, but also the tiny speck contained in the germ, and thus transmits to the offspring an epitome of the experience of its ancestors.

Each new organism thus brought into existence has its own experience, which modifies the nature of its own vital force, so that it transmits to its own descendants, not only the knowledge it has inherited, but also that which it has acquired through its own experience and registered through its own sensations.

This transfer of knowledge through changes in the nature of vital force is the only satisfactory explanation I can find of the transfer of experience through the living substance in the germ, and that will also account for the constant development of living organisms and their power of acclimation when placed into new conditions.

THOUGHT.

Has any of my readers ever seen an explanation of the process of thinking?

Thought according to my theory is simply the process of combinations or changes caused in the vital force by the presence of new sensations, and what we call Thinking is the consciousness that some such process is going on in the brain.

I will not enter here into an explanation of the different kinds of knowledge we possess, but I will only state the fact now fully recognized by such men as L. F. Ward and Th. Ribot, that memory and knowledge are found wherever nerve cells exist, and that all subordinate organisms have knowledge and sensations of their own. That is the scientific view of it, but for common mortals, the preponderance of nerve cells in the brain is so great as to over-shadow all other nerve centers and it is usually supposed that Thought only exists in the brain. What is true is

that the brain is the place where the largest amount of knowledge is stored and where most sensations are recorded, thus becoming the location of Conscious Thought, or the place where we are conscious of the process of thinking.

As vital force is a substance capable of changes, it is self-evident that if those changes are sufficient to affect a portion of the vital force stored in the brain, they must cause certain sensations, and if these sensations are strong enough to reach the seat of consciousness, we realize that we are thinking.

Now, let us suppose a man quietly reading in his library, who suddenly raises his eyes and sees the flames bursting into the room. The vivid sensation caused by the sight of the fire will rush to his brain and causes there such changes as will modify all his actions. Right here is where I differ from other investigators. They hold that the sensation caused by the sight of the fire will leave no substantial change behind it. They do not even attempt to explain how it will cause the man to act, while I claim that it will modify the nature of the vital force in his brain and that the change thus caused will control his future actions. I thus claim that there is a marked difference in the nature of the vital force of that man's brain after he received the impression, and that this difference is due to the combination of a current charged with the perception of the fire and the vital force in the brain, charged with all the knowledge of the past experience of that man, including that transmitted to him by inheritance from his ancestors.

Can any one suppose that such a combination can take place in his brain without his being conscious of it? No, indeed! He will be conscious of doing some pretty quick thinking. The knowledge of his danger and that of the different ways of escape will mix pretty rapidly and direct him in his efforts to reach a place of safety. And after his house is burned

down and all his plans and prospects in life are modified thereby, this new knowledge—the realization that his house no longer exists—and the old knowledge of his past business condition, will slowly combine, and he will for days be conscious of a slow process of thinking, until he has arrived at a conscious recognition of the best line of conduct for him to follow in his new condition.

The theory of Knowledge I have here explained, not only helps us to understand the workings of Memory, Heredity and Thought, but it gives us a fair clue to the mystery of occult phenomena, as I shall try to show in some subsequent chapters.

CHAPTER V.

INDIVIDUALITY.

It will be easily recognized by what I have written that I hold that there is a vast difference between Life as it used to be considered and Vital Force as I explain it.

Life was supposed to be the prerogative of certain organisms endowed with the living principle at the time of creation, and a vast and impassable chasm divided them from dead matter. Life had no attributes and was simply a state of being.

Vital Force is something entirely different. It is a substance endowed with faculties and potentialities. It is capable of increase and decrease and has powers of its own upon which depends our Individuality. More than that it is transferable, while Life is not. The vital force we possess has been drawn from other sources, and it can be transferred from one person to another.

Life as the result of creation defies investigation, Vital Force can and is being investigated and its powers and faculties recognized.

Every new organism starts in a germ which contains a small amount of vital force, and while that small amount can easily be driven out and the life of the germ destroyed, yet it is sufficient if placed in the right conditions to form the nucleus of an organism which may attain considerable proportions.

This vital force in the germ possesses certain potentialities. One is the faculty of increase or growth, the other the faculty of controlling its growth in a special direction.

This faculty of growth is due to the superior power of vital force over chemical combinations, enabling it to appropriate them to its own advantage. Slowly, but surely, making use of the material within its reach, the germ develops, increases and constructs a new organism. It is shown that this power of growth is due to the presence of vital force in the germ by the fact that if the vital force is driven away, growth will cease and the organism decay.

But the presence of vital force will not only insure growth, but it will control the line of growth so that the germ of a plant will develop into the same kind of a plant, or that of an animal into the same kind of an animal. This power of controlling growth in one special direction is called Heredity, and there is a practical side to it which at some future day will be recognized and taken advantage of for the improvement of humanity.

The result of this power of growth and control possessed by vital force is Individuality. Every organism is stamped by what it has inherited from its ancestors, modified by its own surroundings and experience, into an Individuality which makes him differ in a greater or lesser degree from all other organisms.

Living organisms are not identical forms, turned

out alike from a common mould and made like a watch with interchangeable parts, but they are separate Individualities, with idiosyncrasies of their own, and whose advantages or defects are due to inheritance modified by the environment.

The inference we draw from these facts is that it is upon the amount and quality of our vital force that depends the success of our lives. We are exactly what the vital force which our original germ possessed has made us, and this vital force is not as is usually supposed a blind instrument subject to the will of the organism, but it is intelligent and working in a well-defined direction. We are not its masters, but it is our master, and upon its amount and intelligence depend the structure, the faculties and the character which constitute our Individuality.

It is a fact hard to realize, but it is nevertheless true, that our Intelligence and our Consciousness which man prizes so highly, and on account of whose possession he has exalted himself but little lower than the gods, are not the masters and controllers of our lives, but are themselves instruments in the hands of a higher power which we call Vital Force, and that long before we had reached the stage of conscious intelligence, when the germ was in its first stage of development, this force was building the mechanism which would develop into conscious intelligence.

Vital Force keeps, protects and guides the structure it builds, and our Individuality is not the result of our will or intelligence, but of the faculties which we have received from our ancestors.

When we realize that this force has an intelligent purpose, and that this purpose is to build us into intelligent, strong, healthy Individualities, fit to overcome the difficulties in our path and capable of enjoying the pleasant sensations within our reach, we will cease to thwart its efforts, and on the contrary help it by all means in our power.

Up to this time, what with the desire of securing eternal bliss at the expense of present success, or through fear of not complying with the standard of living and of education required by the customs of our time, we have fought against the purposes of vital force and have helped our enemies in their work of destruction, and the result has been that vital force has been worsted time and again in the struggle for existence, and many germs, instead of developing into strong and healthy Individualities, have proven unfit and have perished after a brief and miserable existence.

CHAPTER VI

HEALTH.

There is a very close relation between Vital Force and Health. As I have stated in the previous chapter, vital force is intelligent and has a well-defined end in view, and that end is the construction of a perfect living organism. This organism may be a plant, an animal or a man, either of these results being decided by the past experience registered in the germ, but whichever it may be, it is expected to be as perfect of the kind as the nature of the case will permit.

If we lived in a world of harmonious relations, the result would always be in accord with the aims of vital force, but we live in a world of conflict, where the success of one always entails the failure of many others. Germs containing vital force and potential faculties are confronted at the very start by other germs likewise constituted, and all through their existence they strive for mastery. Those of us who succeed in overpowering our enemies of all kinds are healthy, successful and happy, while those who fail

to conquer their enemies are miserable through life.

If this is so then the question arises: How shall we conduct ourselves to help the vital force within us? Right here our intelligence comes into play. We must recognize that the chief end of our actions must be to store within us as large a portion of this vital force as possible and to educate it to our greatest advantage. This world is one of causes and effects of action and of reaction, and within us the same actions and reactions take place. Vital Force creates knowledge and knowledge helps vital force.

To help vital force we must seek all possible sources of supply, which are numerous, and in fact they lay all around us. Our food, air, light, the rays of the sun, magnetic emanations from other living creatures, offer to us an extensive store from which we can replenish our own accumulation. But we must not only realize that there is such a store within our reach, but also make use of it and learn how to turn it to our benefit. It is not by indifference or neglect that our own supply will be enlarged, but we must strive for an increase if we would attain it. "Seek and you shall find," applies with special truth to the pursuit of vital force.

The food must be of the right kind, properly prepared and thoroughly masticated. The air must be breathed, for our lungs will only half do their work if we live in a state of inactivity. The sun must shine on us, which it cannot do if we spend our time in the seclusion of our houses. And the benefit we may receive from the magnetic emanations from others must be sought for, and we must put ourselves in a state of receptivity if we would reap any benefit from them.

The important part taken by digestion in renewing the supply of vital force must especially be recognized and its true methods ascertained.

Digestion is usually looked upon as a chemical process, but is really a conflict of vital forces, for the

physical process through which digestion is carried fails to account for the fact that while the machinery is in each one substantially the same, some persons have much better digestive powers than others. Digestion is with all animals, man included, the first and most important battlefield of the conflicting vital forces.

It is the vital force contained in all organisms that prevents their dissolution and their appropriation by others. Life in our food resists the strongest powers of digestion. Living parasites exist in the stomach and intestines of animals undisturbed by their digestive powers. We are able to overcome the vitality in our food only if we have enough vital force of our own to destroy it. It is on that account that we cook and masticate our food, for it disintegrates the organism we want to appropriate to our use. Those persons who have the most vital force digest their food the most thoroughly and are the most benefitted by it.

A good digestion then is the first condition of health and can only be secured by furnishing the digestive organs with all the vital force they need to overcome the vitality contained in the food we eat.

But after all, the supply of vital force is so large and the tendency to the care of self so strong, that it is seldom to a lack of supply that we owe our defeat in the struggle for existence but to the fact that we do not carefully husband that which we get and allow ourselves either to spend it, or to be robbed of it faster than we can replace it. It is the same with vital force as with other property. Almost every one earns enough to accumulate a supply against the time of need, but there are very few who know how to store that surplus so as to have something put away for a rainy day. We find as much pleasure in the expenditure of vital force as in the expenditure of any other property, and it is now as recklessly wasted, so that when we are assailed by the many enemies

which are all the time struggling against us, we are found unprepared and have to succumb in the battle.

To that defect, the only remedy is in an increase of knowledge of the important part which vital force plays in our lives, and the realization of the fact that it is a real substance which is subject to increase or decrease and which, if lacking, can find no substitute.

In time of disease, when some unseen but real enemy preys upon us, some little spore seeking to live at our expense, vital force holds on to our structure with a tenacious grip and fights the battle for us that no other force can fight. Physicians may help us by furnishing us with the best conditions for the battle but our own vitality can alone make these conditions available. Could we see the combatants, we would see vital force calling out all its powers, withdrawing from all unassailed parts, compelling us to inaction by refusing the needed supply to our limbs, that its whole strength may be thrown to the threatened point and the enemy defeated.

This wonderful power has been called a strong constitution, and its mode of fighting called the wise provision of nature, but better knowledge shows that a strong constitution is nothing more or less than a large amount of reserve vital force, and that it is not nature in the abstract which is intelligent, directing the battle from a source of outside knowledge, but that the intelligence is right where it is needed, having perfect knowledge of the nature of the enemy and of the best means needed to defeat it.

I may have seemed open to the charge of exaggeration when I said that vital force is an intelligent force, but I believe that any one who will surrender pre-conceived beliefs, and watch carefully that which takes place in the growth of the individual, in the storing of force during life, of the use of this force against all his enemies and specially against internal disease, will acknowledge that there is a force at work

which is intelligent, that is which can foretell results and use means to ends, even beyond that which we prize so highly in ourselves, conscious intelligence.

Before I close this chapter on Health, I want to say a few words that may help my readers to understand the cause of many constitutional diseases.

While little is known about the origin of man, yet it is evident that he has developed under conditions entirely different from those of civilized life. The subordinate organisms were evolved long before the advent of man, but pre-historic man must have for ages adapted himself to an existence where late hours, artificial lights, in-door confinement and cooked food were unknown, and to-day man is slowly adapting himself to the needs of civilization.

It is not surprising then if some persons fail to adapt themselves to the new conditions. The greatest strain seems to come upon the lungs, the stomach and the eyes, and weakness of these organs ought to be considered as cases of reversion to the original state of man in his earliest development. Rest from the close application of civilized occupations and the avoidance of artificial light are the remedies for weak eyes; out-of-door life the remedy for weak lungs; uncooked food, fruits, vegetables and milk the remedy for weak stomachs. Which means that the strain of civilization is too great and must be relaxed if the individual would enjoy good health.

It is well for us to understand this fact, as it will often point to us the true line of action, especially in the education of children, many of them losing their health by being subjected to too great a strain for the state of development and adaptation which has been reached by the subordinate organisms.

I have little doubt that man will eventually adapt himself perfectly to the demands of civilization, but it seems also certain that at this time civilization is progressing faster than adaptation.

MAGNETIC EXCHANGE.

CHAPTER VII

MAGNETIC EXCHANGE.

So far I have been writing mostly of the functions and attributes of Vital Force, and of the important part it plays in the growth, maintenance and control of the living organism. Now I want to speak of a subject of practical importance, the part which magnetism plays in the exchange between men and men of sensations and knowledge.

But first I must try to define the special meaning I give to the words Vital Force and Magnetism. So far as I can understand it, there is no other difference between Electricity, Vital Force and Magnetism except that which comes from a different function being assigned to parts of the same substance. They are all manifestations of what I have called electrical substance, but what, in view of its functions and attributes ought to be called spiritual substance.

I then use the word Electricity as the accepted term to designate the immense reservoir of spiritual substance which encompasses the Universe. I use the word in a general sense. Part of this substance develops in special directions and assumes certain functions which I have tried to explain in the foregoing chapters. This portion has special powers, but they are so subtle that they can only be recognized by what it accomplishes. Seeing what it has done and is doing, we can conclude that this portion of spiritual substance is engaged in promoting and maintaining life and I designate it as Vital Force.

But Vital Force is also engaged in carrying messages and when so engaged I call it Magnetism.

The function of these messages is two-fold. One object is to change the nature of the vital force in the organism that receives the message. That is more

especially the function of intellectual magnetism and promotes the increase of knowledge and the development of intelligence. The other is to cause an actual transfer of an appreciable amount of vital force.

This transfer I call exchange because there always seems to be some vital force going out from the recipient to the giver. Other persons who have given the subject much thought, claim that it is not magnetic exchange which takes place, but magnetic blending, that is, a blending of the vital forces. While I acknowledge that there is sufficient foundation for their opinion, yet I prefer to use the word exchange because I think that the process which is going on with this unseen substance which I call vital force is analogous to that which is going on in the material world, and while we must acknowledge that there is a constant blending of material products yet we call the process by which this blending is achieved, exchange.

In this one particular of exchange man has progressed far beyond animals. He alone has the power extensively developed of accumulating such products as he uses beyond the needs of the moment, and sufficient knowledge to exchange them for other products conducive to his welfare.

This faculty, the result of a large brain development, is specially conspicuous in the realm of material production. Vast amounts of material products are stored away to be sent in every direction and exchanged for other products likewise accumulated. But if this exchange of material products has attained such considerable proportions as to overshadow all other kinds of exchange, yet there are others which, although not recognized as such, have an important bearing upon our health and happiness. We are all the time exchanging thoughts, knowledge, affection and sensations, and in those kinds of exchange magnetism plays a most important part, worthy of more careful study than it has yet received.

Nothing has struck me with more force since I have commenced the investigations which have occupied my thoughts in the latter years, than the similarity of the process used by nature in all its phenomena. One or two leading principles seem to govern all actions, and if we have a correct knowledge of the process in one case, we can rest assured that the same process will be used in other cases, and thus we can add a great deal to our knowledge by using analogy.

This analogy works perfectly all through the process of exchange, and as we are tolerably well acquainted with the laws which control the exchange of material products, we can draw some useful lessons from this knowledge by applying it to magnetic exchange.

In material products, the first requisite is a large production, accumulated at convenient points, from which the surplus is exchanged. It requires ever perfected means of communications, and also freedom to exchange in that market which offers the best returns.

I find the same requisites in magnetic exchange. A large production of vital force, its storage in reservoirs from which it is drawn, ever perfected means of communications, and freedom to exchange it wherever we find it to our best advantage.

We need a strong action in those organs which gather it from our surroundings, so that we may secure not only enough to supply our daily wants, but also enough to accumulate a store from which we can exchange with others.

The channels through which magnetism is exchanged have to be opened, for it is a fact well known to all persons acquainted with the working of magnetism that its easy transfer is the result of constant practice and that it is capable of great development.

Perfect freedom is also one of the necessary conditions. The least restraint, mental or physical, being a check on the flow of magnetism.

These needed conditions are found, more or less, in all men, but as in the exchange of material products they steadily improve as we reach a higher stage of development, and as a civilized nation attains a capacity of production compelling large accumulations, requiring business houses, banks, steamboats and railroads for its proper distribution, and chafes more and more against all restraints which prevent a free exchange, so the healthy, active, intellectual men and women accumulate large stores of vital force, train themselves to a high degree of efficiency in its transfer and chafe more and more against restrictions that prevent its free exchange.

There are within men three separate and different store-houses of vital force, each with an accumulated supply having special functions to perform.

The first is the brain where is stored our intellectual magnetism. From this supply we exchange knowledge and intellectual sensations.

The second is the great nervous center, called the sympathetic nerve, situated back of the heart. In it is stored the emotional magnetism, and from this supply we exchange emotion and affection.

The third is the genitals, both of men and women where is stored sexual magnetism, or the vital force especially designated for the work of reproduction. From this supply we not only perpetuate our race but, as I shall try to show, we can exchange a substance conducive to increased vitality.

While the same law controls their several exchanges, the great difference in their functions compels me to treat of each separately.

CHAPTER VIII.

INTELLECTUAL MAGNETISM.

A number of years ago, long before I had any knowledge of magnetism, I was living in a small town in New York, where the Presbyterian Church, following in the footsteps of its Puritan founders, had a sermon in the morning and one in the afternoon, with Sabbath school between the two services. The minister, a native of Virginia, an eloquent man, not so strongly imbued with Puritan principles, persuaded his people to give up the afternoon sermon. Speaking to me about the reasons for the change, he said: "I find that if I let out any fire in my morning discourse I have no life left for my afternoon sermon; one efficient discourse is as much as I can well make in a day."

What was that fire which had thus to be husbanded to give effect to his sermons? It was not knowledge, he had plenty of subjects for his discourses, and could speak readily upon any topic. Neither was it health or strength, for he was a healthy man and did not complain of being wearied by his efforts. It was magnetism. He was a magnetic man and his discourses were so full of magnetism that he used up in one sermon all he had accumulated during the week.

The brain is a large electric machine. Electricity as we all know, is generated by friction and, as I have explained before, one of the results of thinking is to produce cell-combinations. The formation of these combinations produces much friction and thus generates a large amount of magnetism. It is probable also that the advent of new knowledge, which is the fundamental cause of the process of thinking, releases a certain amount of vital force, so that the final outcome of Thought must be the presence in

the brain of an appreciable portion of vital force loaded with special knowledge, and to this division of vital force, when used to exchange or communicate thoughts with others, I give the name of intellectual magnetism.

This magnetism, stored in the brain and ready for use, is generally under our control, and is at will released so as to enable us to communicate with others, passing into the currents conveyed through the perceptive senses, but at other times the accumulation becomes so large as to compel us to express our thoughts. That is the explanation of a feeling we all experience, the desire to tell what we know, or think we know, and the relief felt when we have unburdened ourselves. That which oppressed us was not the knowledge, for that we have not lost or given away, but the surplus of magnetism generated, either by the reception of an important message, or thinking over and over what occupied our minds.

It is on that account that it is at times so difficult to keep silent. Magnetism is like electricity and will escape when the right conductor presents itself and forms connection with it. And thus by words, the intellectual magnetism collected in our brain will be discharged upon any person especially calculated to receive it; and although we may by practice obtain a great deal of control over it, yet under certain conditions, words will fly out of our mouth without our being able to repress them, and often after a long time of self-control, this magnetic current will break loose and the rush of words will be enormous until the accumulation is exhausted.

I cannot here take room to explain but one or two of the phenomena that these facts make clear to us. It explains why we find it so easy to talk to some persons on subjects on which we never expected to open our lips. They are conductors particularly adapted to that special want of ours and we feel relieved

when we have thus unburdened ourselves. It also explains why, in times of excitement, a strong flow of words— or a flow of strong words—leaves us more calm and helps to quiet us. In the same way, when we are in pain, cries and tears will furnish the conductors which carry off the magnetism charged with unpleasant sensations.

A great part of these manifestations of intellectual magnetism are magnetic exchanges. It is no satisfaction for us to speak our thoughts to inanimate things or to dumb animals, or even to persons who cannot understand them. The exchange is only complete when that which we give out is received, and a person in search of knowledge has as much power to draw this magnetism from us as we have to impart it to him. The orator must not only be charged with intellectual magnetism to speak with effect, but he must address a sympathetic audience, one who will absorb his magnetism, for otherwise his words will be driven back upon him and he will feel chilled to the very marrow of his bones. Attention is magnetic receptivity, and must be manifested to help the ideas to come readily and the words to easily flow.

Study the intellectual intercourse of men and you will find that all the time some are giving and others receiving, the position ever changing, but the relation ever the same. A perpetual exchange of intellectual magnetism is ever going on, and to it is due all the pleasure of intellectual intercourse.

To promote this exchange and pleasure two things are needed: First, a large store of knowledge that is the ability to think and to do hard thinking. Thoughts are the material for intellectual exchange, and none is possible without an accumulation of them. Intellectually as materially, nothing is exchanged except the overplus of production. A large production of thoughts is the first condition.

The second is a willingness to exchange, meaning

by that a willingness to hear as well as to speak. The trouble is that if we do much thinking, we are much more inclined to unburden ourselves upon others than to allow others to unburden themselves upon us. And thus too often hard thinkers make good talkers, but bad listeners, and finally tire their audience by forcing their goods on the market faster than the demand calls for. And if, as often happens, they have a hobby, then they produce but one kind of goods, for their thoughts run in only one direction and long after they have supplied all possible demand they keep on producing until they have to corner and button-hole any unlucky person who happens to fall into their hands, so as to make a possible customer somewhat as a book agent forces his goods upon his helpless victim.

The pleasures and benefits of intellectual exchange are so great that they are worthy of the most careful investigation, and the knowledge of the true nature of this exchange will be the best incentive we can have to an improvement in that direction.

CHAPTER IX.

EMOTIONAL MAGNETISM.

Back of the heart and lungs is an important system of nerves called the great sympathetic, which is one of the reservoirs of vital force from which emanates magnetism which plays a leading part in our lives. I call it emotional magnetism because it is the source of the feeling we call Emotion.

But emotion is not the only feeling which springs from this magnetism, but also the feeling we designate as Sympathy or Affection. The popular idea which locates the affections in the heart is due to the public

ignorance upon the location and function of this great sympathetic nerve and locates in the heart sensations which are really felt in the nerves behind it. Affection greatly influences our actions and has much to do with our happiness and is largely dependent upon the amount of vital force accumulated in the sympathetic nerves and upon an inherited tendency to transmit the surplus of this vital force, or its results to others. A big-hearted man or woman is a person with a large supply of emotional vital force, and is usually endowed with good digestive and breathing powers.

The great sympathetic nerve controls the vegetative or organic life, that is, all those organs which act involuntarily and are the providers of the means of life to the individual. And these organs, when their needs are supplied, not only keep the individual alive, but enable him to labor to accumulate the products that are necessary to his sustenance and enjoyment. Furthermore, according to the law of social progress, production does not stop when individual wants are satisfied, but goes on to create supplies for exchange.

As I understand it, Intellectual magnetism controls the direction of our actions, furnishing us with the necessary knowledge to ascertain the conduct best calculated to promote happiness. Emotional magnetism is the foundation of both life and progress.

On that account our happiness and misery are more intimately connected with emotional magnetism than with intellectual magnetism, and it has been well said that happiness comes from the heart and not from the head. A large supply of vital force in the great sympathetic nerves insures a healthy action of the vegetative organs and is productive of a feeling of enjoyment that nothing can check, while a low supply results in diminished vitality, and is always productive of gloom and dissatisfaction.

The leading characteristic of this emotional vital

force stored in the great sympathetic is its steadiness and stability. Deeply seated in the center of the system, its supply is not easily affected by all passing events, nor easily reached by messages from the perceptive senses. In infancy a supply is accumulated which, according to its extent, has great influence on the constitution of the individual, and which, during all his life, furnishes the back-ground for all his sensations. I cannot better explain my meaning than by comparing the result of this accumulation of vital force to the difference in our feelings as we experience them on a bright and sunshiny day or on a dark and gloomy day. On fine days, everything looks bright and if difficulties arise, they seem slight and easily overcome, while on dark days everything looks dreary and the most desirable circumstances give but little enjoyment. In the same way, those persons who have a large amount of vital force stored in the great sympathetic carry sunshine in their hearts wherever they go and life looks bright to them under all its aspects, while those who are deficient in this respect are plunged into dismal gloom which darkens all their surroundings. The transient events of life, while they make up the picture, do not give it its character, for it will be bright or gloomy according to its background which is furnished by the feelings of the individual himself.

This great supply of vital force is the propelling power of action and production. It not only supplies the motive power for the heart, lungs, stomach, etc., but through them it furnishes the force that works the limbs, hands, etc., and thus is the source of all production. This ever-active force, by its restless energy, creates an amount of production much greater than the producer can consume and thus compels him either to exchange his products with others, or to bestow them upon those persons by whom he is surrounded.

In connection with the results of magnetism, one interesting fact must be noticed. While the tendency of intellectual magnetism is to lead to an exchange of thoughts and knowledge, and the tendency of sexual magnetism is to draw those who come under its influence into personal contact, the tendency of emotional magnetism manifests itself by leading us to bestow on others the results of material production. Nothing gives us so much pleasure as giving what we can to, or doing something for, those for whom we have affection, and next to that pleasure is that of having those we like do something for us. It is of course very possible for all these magnetic influences to exist at the same time, and to enjoy exchange of thoughts, personal contact and community of possession with the same person, which is in fact what happens in every true marriage, but those feelings spring from widely different sources. For there are persons with whom we do not care to come in bodily contact, because they do not excite our sexual magnetism, nor do we care to exchange thoughts with them, for their intellectual magnetism is not congenial to us, and yet we find great pleasure in bestowing on them a part of our possessions. It is due to the influence of emotional magnetism, manifesting itself by what we call affection.

Affection sometimes, it is true, leads us to desire both for intellectual exchange and bodily contact, but it is only when we are deeply stirred and that feeling does not last very long. It is often felt in its full force when friends meet after a long absence, but it quickly subsides and the magnetism resumes its normal condition.

This feeling is also experienced when healthy persons take care of sick friends or of young children, but it is due, I believe, that by bodily contact we impart to them the vital force which at that time is the product they most urgently need, and we feel

strongly impelled to this bodily contact as the most available manner by which this transfer can be made. Thus by holding the hands of a sick friend and by carrying young children in our arms, we transmit to them, often unconsciously, the vital force which we possess, and which is, at that time, the one thing that their welfare requires. That this desire is not due to affection alone is shown by the fact that we lose it when our friend gets well or our children are grown without our affection for them being diminished.

But it manifests itself in a different way, and the force which leads us to divide with them our emotional magnetism when it was that of which they stood in need of, now leads us to bestow on them food or raiment or any material products in our possession that we think would be conducive to their happiness.

I believe that investigation will show that I am substantially correct when I claim that emotional magnetism, meaning that which is stored in the great sympathetic nerves, is the motive power of the human organism; that it first builds and controls the vegetative organs; next that it sets in motion the limbs, the hands, etc., and under the control of intellectual magnetism produces all the material conducive to health and enjoyment. And that it not only does this work for each individual, but that it is also the force that leads us to bestow our possessions on those who are in want.

Benevolence and philanthropy are manifestations of the same force which, in certain organizations and under certain conditions, cannot find a sufficient outlet within the narrow circle of near relatives and friends, and seeks a larger field for its application.

CHAPTER X.

SEXUAL MAGNETISM.

In the normal course of growth, whenever the organism has evolved a sufficient amount of vital force to build up its own structure and to satisfy its own wants; its powers are turned in the direction of reproduction and accumulations take place which go to form a new organism. It is the law of all living structures, from plants to men.

In man this new supply of vital force accumulates in the reproductive organs, and there becomes the incentive to new desires, new wants and new thoughts which manifest themselves under the influence of what I call Sexual Magnetism. It is this sexual magnetism which gives the man-germ—male and female—its power of growth, and controls this growth in the direction inherited from its ancestors.

In view of the facts as we now know them, it seems impossible to escape the conclusion that this sexual magnetism is an epitome or an abstract of all the vital force contained in the organism, for it transmits to the offspring, not only the intellectual and physical qualities of its parents, but also those of their long line of ancestors. But the facts show also that this combination of all these elements must be variable for while what it transmits can always be traced back to some of the progenitors, yet it is also certain that the same parents never transmit the same thing to all their offspring. The nearest approach to it is in the case of twins, when sometimes they are so nearly alike that they can only be told apart with difficulty.

These variations in the composition of the sexual magnetism can easily be explained. In the living organism are stored as many kinds of vital force as

the individual possesses different kinds of knowledge, and these different kinds of vital force are all the time in different states of activity. Phrenologists tell us that certain faculties are located in certain parts of the brain, which means that the vital force of one section contains one kind of knowledge and that in another section another kind is stored. Scientists like Ribot tell us that it is the hand that knows how to write, the legs how to walk, the tongue, palate and throat how to speak. Whenever any of these parts are brought into use, their magnetism is generated and permeates the whole system, and thus increases its influence in the formation of sexual magnetism.

Thus it is but natural and logical to suppose that in times of musical festivities the sexual magnetism of persons of musical tastes will contain a much stronger musical flavor—if I can use the term—than in times of musical inactivity, and thus transmit to the new organism a much greater tendency to musical enjoyment.

What is true of the musical faculty must be true of all the faculties, what is true of one parent must be true of the other, and while the factors which affect the parents and thus control the transmission of faculties through inheritance are so numerous and complicated as to place out of our reach at this time such knowledge as would ensure a correct prophecy as to results, the hypothesis I have presented here can, at least, furnish us with a plausible explanation of many of the vagaries of heredity.

The subject is too large for me to treat at length, and all I can do is to present it to my readers, as furnishing the only plausible clue to the science of heredity. By recognizing vital force as a substance, and sexual vital force as the portion of that substance which, containing all the elements of the vital force of the organism to be reproduced, has been set apart for the special work of reproduction, and by recogniz-

ing also that certain of these elements will predominate according to the state of activity or inactivity of the different faculties of the parent at the time the sexual force was in process of specialization, we obtain a fair working clue to the phenomena of heredity, and knowledge is placed in our hands which may be available for the benefit of humanity.

So much for the physiological functions of sex force, but just as the intellectual force in its first stage of development only controlled the conduct of the undeveloped individual, leading a life of loneliness and danger, but later on, as the brain enlarged and greater knowledge was accumulated, so modified the condition of man in his new capacity of a social being that he became the controller of society, so has sexual force developed from a purely reproductive force to a cohesive force, drawing together the two sexes, and being largely responsible for the gregarious character of man.

We have very little knowledge as to the evolution of sex, but it seems probable that the division of all living organism into male and female is due to the importance of variations as a factor in development. Had the reproductive functions been intrusted to single individuals acting independently from each other, the scope of variation would have been very limited, being effected only by changes in the surroundings and all the advantages which now result from the intermingling of faculties and tendencies, which find its greatest development in cross-breeding, would have been impossible and progress considerably checked.

But the delegation of the reproductive function to two individuals, complementing each other and compelled to act in conjunction to bring into being a new individuality, while it opens the way to numberless new combinations, also compels their near approach, and thus sexual force becomes a most potent factor in holding society together.

So potent is this force and so important is its mission that it has compelled the institution of marriage and the different forms of marriage are largely instrumental in shaping all other social institutions.

This social function of sexual magnetism has been ignored by sociologists who, looking only at the surface, have seen in marriage only the result of economic conditions, and ascribe it to the dependent position of women and their need of help, in a state of civilization, to raise their progeny.

Even if the question of property and the economic conditions justify the institution of marriage, yet the fact remains that its underlying cause is the influence of sexual force, and that if perchance this force should become extinct, the institution of marriage would not long survive.

But if the process of reproduction requires the exchange and blending of sexual force through bodily contact, a partial exchange, both pleasurable and beneficent, can take place at greater or lesser distances and in greater or lesser quantities according to the conditions and to the degree of affinity which exists between the persons who make the exchange.

A manly man and a womanly woman, in good health and in the possession of average strength, are sexual magnetic batteries, always loaded and always ready to give off their magnetism. Through the eye and the voice this exchange often takes place, and it is very strong when two persons who are in love kiss and caress each other.

For it is as well to understand that sexual love is always due to an exchange of sexual magnetism, and that there is no difference in kind, only in degree, between the feelings caused by the mere presence of a person of the other sex whom we love, and those caused by a kiss or an orgasm. They are all due to a current of sexual magnetism, called out by favorable conditions, and differing only in the degree of intensity.

The attraction of the sexes for each other in the human family increases as they develop in knowledge and intelligence. There is but little attraction among the savage races and the dregs of civilization, and the ties of marriage are but little respected unless enforced by severe penalties. But among the men and women who have attained the best stage of development, it is the strongest force known, more potent to control actions than the love of wealth. However great the intellectual affinity of two persons of the same sex, they do not leave home, friends and family to live together, as does man and woman when they are attracted to each other. Study it in any of its manifestations, and you will find that both men and women will endure more, overcome more difficulties and persist longer to be able to draw near each other than they will under any other influence.

CHAPTER X

NORMAL AND ABNORMAL ACTION.

Man is not the result of chance. He has been evolved for a clearly defined purpose: to take the lead in the work of civilization. This work consists in using the results of natural combinations and carrying them forward, under the inducement of an increase of pleasant sensations, until all possible artificial combinations have been accomplished. This work requires action, and the sphere of the several magnetisms of which I have been writing is to promote correct or normal action.

Intellectual force both controls and stimulates action. Emotional force furnishes the motive power for action. Sexual force provides for reproduction.

If men had perfect knowledge, were perfectly heal-

thy, and if the state of society was in harmony with their wants, all actions would be normal actions. While there is often within us a conflict caused by desires resulting from the several vital forces, yet in that state of ideal perfection these desires would be so nicely balanced, and the control of the intellectual force so strong and correct, that harmony would be established and only normal actions performed. But controlled by defective knowledge, with defective health and surrounded by defective public institutions, our actions are as often abnormal as normal.

In earlier times, yet lingering among us, normal or right actions were those approved of by the religion or morals of the day, regardless of the result upon the happiness of individuals, but now believers in the theory of evolution call normal or right actions those which lead at once or ultimately, to pleasant sensations—happiness—and call abnormal or wrong actions those which lead to unpleasant sensations.

The subject is one for the study of the sociologist as well as for the physiologist, but these few words of introduction were necessary to explain what I call normal and abnormal action.

Intellectual force both controls and stimulates action. It controls it through its knowledge of the past—memory. If this knowledge is deficient, the control is deficient also, and the result is abnormal action. It also stimulates action, and if this stimulus is too great and the actions are too violent, they become abnormal actions. For instance a man hits his toe against a stone and flies into a passion—over stimulation—and swears and kicks the stone, which is both a waste of vital force and detrimental to pleasant sensations, and thus must be called abnormal action. Another man hits the same stone, but instead of being over-stimulated and flying into a passion, he picks up the stone and throws it out of the road, which being calculated to prevent a recurrence of unpleasant sensations must

NORMAL AND ABNORMAL ACTION.

be called normal action. A third man may have hit the same stone and simply passed on his way, for it only stimulated him to thought and not to action. He may have thought that the stone ought to be removed, that somebody ought to remove it, that he would himself remove it at some more convenient time, but it did not stimulate him to normal action.

These examples are typical of the influence of the intellectual stimulus upon all men. Some men, usually with large brains, are over-stimulated to useless action. They relieve themselves by passionate language and useless gestures, but not by efficient action; they are the talkers of society, and pour out their surplus intellectual magnetism — of a poor kind usually — on a patient and long-suffering world.

Others cannot be stimulated at all except by actual pressing wants. They never act if they can help it and seldom perform any useful actions. Some occupy the highest places and their wants are provided through the inheritance of property. Others are found in the lowest rounds of the social scale and sink into want and poverty. But there is a third class, the most numerous, who are rightly stimulated by intellectual force, and it leads them to normal action. That they do not achieve more success is due to a false knowledge of many things which they think they know and an absolute ignorance of many things which they ought to know.

The trouble with the first class is that they are not evenly balanced. Their brain receives more than its proper share of vital force and there is not a sufficient amount of vital force left to carry out its suggestions, so an easier outlet is found in speech and gesticulations which draws off the intellectual magnetism and relieves the pressure from the brain. The other class lacks in intellectual force and the brain fails to stimulate except when stirred by actual want. These defects can be remedied by proper training. By self-

control the intellectual force can be saved for more efficient purposes, and by exercising the brain its capacity will be enlarged. Our present system of education is beneficent to the sluggish, for it develops their brain power, but it is not well calculated to benefit those who generate more intellectual than emotional magnetism.

Abnormal actions due to emotional magnetism are not so common. It is well said that our hearts seldom lead us wrong. It is only when the strength of our affections is such as to overpower our judgment that we are likely to be misled by them, but if the emotional force usurps the share of the control that rightly belongs to the intellect, we are liable to be led into abnormal actions. For example, parents spoiling their children, undeserving persons helped by their friends, philanthropists deceived by professional impostors and beggars.

In an intelligent state of society, sexual force would not often lead us wrong, but under existing conditions it is a fruitful cause of abnormal actions. Sexual force is the agent used in reproduction, and reckless reproduction is a great danger to happiness in society, for it is that which feeds and intensifies the struggle for existence. On that account society has erected barriers to the free exchange of sexual magnetism, which are intended to restrict it into approved channels.

But magnetism is a force which it is hard to confine, for ever breaking bounds in some unexpected direction. And sexual magnetism, being the most under subjugation, is the most liable to such rebellious action. With society as now organized, there is probably more abnormal action caused by the pressure of sexual magnetism than by the other two magnetisms combined, but society, as usual, instead of seeing that the fault lays largely in its own defective institutions, lays the blame altogether upon the persons who overstep the barriers it has erected.

The actions of men cannot be rightly understood unless we take into consideration the reaction of the three different magnetic forces upon each other. Intellectual force stimulates emotional force and both the sexual and the emotional stimulate the intellectual. The lover will tax his intellect to please his mistress and the mother to please her child. Intellectual affinity leads to love and love turns to affection.

Man is a store house of vital force, fed by the supplies absorbed by nutrition, and ever compelled to action. These forces diffused through the system have each their part to play, but are often interchangeable in their work. This energy, thus imprisoned within us, cannot be repressed, but will act so that our magnetism may be liberated to make room for the new supply. Abnormal action is the safety valve of the organism, only instead of there being only one their name is legion.

But physical exercise is the safest outlet for unused magnetism, although when excessive it is abnormal action. Bodily exercise relieves the brain and quiets the throbbing pulse; it soothes the wounded heart and is the best remedy for disappointed affection.

Of one form of abnormal action I want to speak before I close this chapter. There is a class of prudish persons, more often females, who are cruelly severe on lapses of what they call sexual virtue. These persons are known as scandal-mongers, and they can discover an illicit connection and spread the news long before the average individual has commenced to mistrust. Sexual stories have special charms for them, and while their lips pronounce words of condemnation, their eyes twinkle with suppressed excitement and enjoyment.

It is abnormal action due to sexual magnetism. For causes of divers kinds its most natural outflow has been checked and it has turned its course into abnormal channels. If they understood the workings of

magnetism, they would know that they are actuated by the same influence as the persons they blame and the difference is not in their favor. Their virtue is the result of fear or of lack of opportunities and they relieve themselves whenever they can do so by conversations on sexual subjects.

CHAPTER XII.

ATTRACTION AND REPULSION.

Electricity both attracts and repulses. A positive and a negative pole are attracted to each other, while two positive poles are repulsed from one another. This fact is thought by some persons to explain the movement of the planets around the sun, and it has been taken advantage of in the department of mechanics, as for instance in the ringing of the electric bell.

Man being an electric machine, is influenced in the same way and is both attracted and repulsed by his surroundings. In the most simple manifestations of electricity, it is easy enough to determine the conditions under which attraction and repulsion take place, but in so complex a being as man, in whom electricity becomes vital force and magnetism, and which is so greatly modified by the physical condition of the individual, it is much more difficult to ascertain the factors by which attraction and repulsion are controlled. The causes are so numerous and the results often so contradictory, that it is not easy to reach clearly defined principles regarding them. Yet it is an important question, for our attraction or repulsion for our fellow-beings is a leading factor in conduct and has much to do with the attainment of happiness.

I think it may be stated as a fact that scientific

and inquiring minds are slowly acknowledging, that all love or hate, like or dislike, attraction or repulsion, are due to the influence of magnetism.

When there is affinity between the magnetism of different individuals they are attracted to each other and they constitute themselves into a harmonious society, so that the study of how to increase this affinity is really to seek for the key to all social advance.

The increase of sympathy—the basis of affinity—is evidently due to an increase of production. Whenever we produce more of one article than we can use, we look round to find where we can dispose of our surplus, and then with those persons we establish such relations as will lead to sympathetic exchange. This is true of all forms of production. Wherever there is free exchange there is sympathy also, and it is not the result of the will, but it is in obedience to the laws which control the exchange of magnetism. The first condition of attraction is a large production and its free exchange.

But just as in the electric bell, when both poles become positive, they cease to be attracted, and on the contrary are repulsed from each other, so in the human machine certain conditions arise when the magnetism changes from sympathetic to antagonistic.

I believe the same causes affect the man which affect the electric bell. It is when both parties become positive that they become antagonistic.

I do not hold the idea that man is positive and woman negative, but I believe that man, woman and child are positive whenever they exert their will and negative or receptive whenever they submit to the will of another. A woman or a child are often very positive, while many men have entirely negative characters. Positiveness is an assertion of will force by the individual and is a transient and not a permanent state. We may at times be intellectually positive, as when we assert some knowledge of our own

and seek to impart it to others, or we may at other times be intellectually negative, as when we receive knowledge from others.

In the perpetual magnetic exchange which is taking place, those who give, let it be love, affection, knowledge or material products, are positive for the time being, asserting themselves and using their will force for action, while those who receive are negative, for they allow their will force to lay dormant.

But whenever two persons, both in the positive mood, come into conflict, they become antagonistic, both asserting themselves, and unable to unite on account of the difference in their wills and with the result that they are repulsed from each other. Could we see it, we would recognize that in all intellectual controversies, every written or spoken argument is accompanied by a magnetic current which is striving to penetrate his adversary and take possession of his seat of consciousness. It is to the ability that magnetic orators possess of accomplishing this object that is due their popularity with the masses, while those who fail to obtain possession reap no reward from their efforts which are, on the contrary, followed by an increase of repulsion.

This explains the great complexity of our feelings. Our magnetic states are as unstable as water. We become positive or negative with every change in condition, and are attracted or repulsed in quick succession as the magnetic influences of the individuals by whom we are surrounded affect us. First we are repulsed by an expression of opinion—intellectual magnetism—while next we are attracted by some kind action—emotional magnetism—from the same person and will hardly be able to decide if we are attracted or repulsed—like or dislike—by that person. Not only the acts of men, women and children thus influence our feelings, but the acts of animals also, and we pet and scold in quick succession.

This unstability of our feelings, due to the many changes in magnetic influences, is a great source of discomfort and unhappiness, especially in connection with those with whom we live in close contact and whose actions and opinions sometimes clash with our own. It is impossible for two persons of equal will force to assert themselves daily in opposition to each other without creating an antagonism which will destroy the happiness of their lives, and to this fact are due many of the failures of married life.

The usual remedy proposed for this trouble is submission to each other's wishes. But submission is either a surrender of our will force and tends to degrade the character of the individual, or it is hypocrisy, the surrender being of the lips, but the real antagonism remaining the same. Submission promotes the happiness of one party at the expense of the other, so the remedy is growing in disfavor of late and is being replaced by divorce or separation.

But I believe that this antagonism can be avoided by the culture of indifference, which means that the only way to prevent antagonism in association, either political, economic or sexual, is for each one "to mind his own business".

When in marriage the husband finds that his will clashes with his wife's will, that at times they are both positive and antagonistic, let him learn to let his wife attend to that portion of the partnership which is hers to manage, and if not carried according to his wishes, let him cultivate indifference, not toward his wife, but to the result of her conduct in her own department. And what I consider the best conduct for the husband is the best for the wife also.

The curse of associated life, with the ideas which prevail at this time, is the desire each person has to control the conduct of others according to his own wishes, or assert himself out of his own department. This assertion, although it may not be expressed by

words or actions, is felt all the same and creates a positive magnetic current which generates active or latent antagonism.

We cannot be expected to approve of that which we dislike, or to be sympathetic with conduct which brings us unpleasant results, but we can school ourselves to indifference, which is nothing more nor less than a non-conductive magnetic state in which we neither receive impressions nor give out any of our own.

To live happily in associated life we must cultivate sympathy—magnetic exchange—whenever we find that we can give or receive from others, and we must cultivate indifference—a non-conductive magnetic state—whenever we feel a tendency to antagonism, or otherwise the result will be repulsion.

Each one must learn to assert himself in his own department, whatever that department may be, and learn to allow others to do the same, and that cannot be done without cultivating indifference. It may sound harsh and heartless, but it is a fact that too much interest in the conduct of those with whom we live, let it be husband, wife, child or friend, leads us to an effort to control their lives in a manner that they will resent if they have any will force of their own, and it is one of the most fruitful causes of family quarrels and dissensions.

It may seem a paradox, but it is nevertheless a fact that by learning to mind our own business, by cultivating indifference to the actions of others when those actions are displeasing to us, and by cultivating sympathy at other times, we will lay the best foundation for attraction and suffer the least from that unpleasant feeling caused by repulsion.

CHAPTER XIII.

SLEEP.

We have very little information about sleep, either as to its causes or results. All that we really know is that we partially lose consciousness, and that during that time we rest and our strength is renewed.

I do not claim to know much more, yet I believe that the theory of vital force I have explained, can help us to some useful knowledge on this subject which can be made of practical advantage.

Several phenomena, such as the mesmeric sleep, show that there is a connection between sleep and magnetism, and I feel confident that there is a close connection between consciousness and magnetism.

The accepted idea is that when the individual sleeps, the whole system is asleep, but this is now known to be a mistake and the best authorities hold that only the cerebro-spinal system, that which controls voluntary motion sleeps, while the vegetative or organic system remains in activity.

Dr. Richardson, in an interesting essay entitled "The Phenomena of Sleep", states that according to experiences of his own, "natural sleep is due to a molecular change in the nervous structure of the cerebro-spinal system, and that in perfect sleep the whole of the nervous structure is involved in the change—the brain, the chord, the nerves; while in imperfect sleep, only parts of this nervous matter are influenced". And in speculating on the nature of this change, he says: "But I venture so far as to express what I feel will one day be the accepted fact, that the matter of the wakeful brain is, on going to sleep, changed temporarily into a state of greater solidity; that its molecular parts cease to be moved by external, ordinary influences, by chemical influences, that they in turn

cease to communicate impressions, or, in other words, to stimulate the voluntary muscles, and then that there is sleep which lasts until a re-solution of the structure takes place, whereupon there is wakefulness from the renewed motion of the brain matter and renewed stimulation of the voluntary muscles through the nerves".

I think that Dr. Richardson's theory of a hardening of the brain matter in sleep, applied to the theory I have advanced of the function of the brain as a store house of intellectual magnetism and as a register of knowledge through cell combinations, and its further function as a stimulator to action, gives us a clue to the phenomena of sleep.

By this change in its physical condition the brain loses its power and ceases to send messages to our consciousness, which remains quiescent until the brain resumes again its state of activity, and we rest because we are no longer stimulated to action.

But this perfect rest is only theoretical. In fact, the process of combination which we call thinking never stops while life endures, and gives birth to dreams, and defective vegetative organisms will send, sometimes messages of pain strong enough to cause troubled or uneasy sleep. Perfect sleep is difficult to attain by grown persons in possession of full self-consciousness, and is the lot of few of us.

The function of sleep is undoubtedly to enable vital force to accumulate and thus to enable it to sustain the demands made upon its resources by the active life of the day. The drain of each day is greater than the supply and a time of rest is necessary to prevent the supply from becoming exhausted. This idea is clearly expressed by Dr. Richardson. "The proximate cause of sleep is an expenditure of the substance that sustains the vital energy of the brain, nerves and voluntary muscles beyond what they receive when awake, and the specific office of sleep is the restoration

of what has been wasted by exercise; the most remarkable difference between sleep and exercise being that during sleep the income exceeds the expenditure whereas during exercise the expenditure exceeds the income". While this is undoubtedly true, yet it conveys to the popular mind an idea which is false, that sleep has in itself some special faculty for health and strength. It has no such power, all it can do is to enable vital force to turn its attention from the expenditure of active life to the accumulation of latent energy. If vital force is lacking, no amount of sleep will enable it to repair the structure.

And now comes the important question: How shall we secure sound and abundant sleep? Sound, healthy sleep is the result of a perfect equilibrium of the system, and whatever tends in that direction is a help to sound sleep. It is because sickness has diminished this equilibrium that sick people cannot rest, and it is when the equilibrium is restored that convalescence may be said to set in. Sorrow and worry impair the equilibrium and also impair sleep.

To enjoy sound sleep we must possess a sound body. When the vegetative system works smoothly, it sends no messages to our consciousness to call it back into activity. We must learn how to control our minds and to possess our souls in peace. By allowing outside influences to disturb us, it causes our brain to remain active, and we will fail to sleep or it will not be a sound one.

Sleep can be cultivated as any other faculty. We are creatures of habit, which is due to the fact that magnetic currents run easier in their usual channels and at their usual times. So by encouraging those mental and physical states which are conducive to sleep, we shall increase both its amount and its good results.

Live right, think right and you will sleep right.

CHAPTER XIV.

MAGNETIC CURES.

I think I am substantially correct when I state that there are two distinct methods of fighting disease. One which is the most ancient, and to which physicians of the old school cling most strongly, is by using chemical forces. They assist nature by using chemicals which by their reactions and combinations help it in its efforts to fight disease. The other method is by relying upon vital force to do the work, and concentrating our efforts upon the increase of vital force. That is the main reliance of the physicians of the new school; it is much more certain and not so dangerous as the first, but not so prompt in its results. The first is best adapted to acute sickness and the second to chronic diseases.

Magnetic doctors, mind doctors and faith doctors—for in fact all belong to the same school—have been thought to work miracles or cried down as charlatans, but have shown so much ability and made so many cures, that to-day at least so far as magnetic doctors are concerned, their cures are attributed to the right cause. It is transmission of vital force and follows the same law as transmission of thought, or sympathy, or sexual magnetism.

It is not hard to explain the diagnosis—more or less correct—of the disease that is made by the doctor on his receiving a lock of hair from his patient. It is a form of mind reading and a lock of hair is chosen as furnishing as good a conductor for communication as can be found for long distances.

The transmission of magnetism, by actual contact or through a lock of hair is not so difficult to understand, but it is hard to find out the source of the

supply from which it comes. If magnetic doctors were always strong, healthy men and women, endowed with powerful physical organizations, we might think that they are specially adapted to manufacture magnetism much beyond their needs, and thus can supply others out of their abundance. But it is not so. They are usually persons of very sensitive organizations and appear to have no vital force to spare. For my part, I am much inclined to look upon them in the light of "mediums", that is of persons peculiarly organized so as to enable them to collect and distribute some occult or unknown power which is latent in the universe.

Beneficent advice, resulting from a correct diagnosis is easy enough to understand. The knowledge of the disease which the doctor has acquired through the lock of hair, joined to his knowledge of the laws of health enables him to give his patient some sound advice. He acts the part of a medical adviser, and if his patient is willing to follow his directions, the prospect of a cure is very favorable.

The knowledge of the possibility of the transmission of vital force by magnetic doctors has a practical value for ordinary mortals, for it leads toward a study of the unseen influence exerted on our health by our daily associates. I am confident that this influence is much stronger than is usually supposed, and that in certain surroundings the strongest man or woman will finally lose their health and spirits, while in other surroundings the weakest person will feel the beneficent results.

Here we find the same law which rules all through nature. As wealth cannot be gathered in a poverty-stricken country, so health cannot be attained among the sick and diseased, for all the care which science can bestow and all the remedies which the physicians can give, will fail to secure perfect health so long as the persons by whom we are surrounded violate the laws of right living. I often think when the physician

is sent for to prescribe for one of the members of a family, that if he knew more of the laws of health, or if those who sent for him were conscious of the real cause of the trouble, instead of medicines the physician would give wholesome advice, and the family change its mode of life, for the principal cause of the patient's sickness is due to the whole family being deficient in vital force and the patient being either the weakest or the most exposed, thus becoming the scape-goat for all their mistakes.

Often have I seen the wife kept in continual ill health by the ignorance of the husband who, by worry and a careless disregard of the laws of health wasted his own vital force, and every day—or night—drew from her the vital force she had accumulated and thus kept her deficient as well as himself.

While I have seen again and again this evil result upon husband, wife or children, I also know too well that there is no possible remedy for it with the actual ignorance as to the source of health and of the transferable nature of vital force. So long as it is not understood that vital force is an actual substance, to be acquired only by following certain lines of action, not to be bought and sold, so long will it be wasted and so long will the needy allow themselves to be robbed by those who uselessly squander it.

On that account, while undoubtedly there are among the magnetic doctors many impostors, and while even with the efficient ones the cures are often transient, the disease returning as soon as the effect of the new influx of vital force ceases, yet I look upon their increasing numbers as a good omen, for aside from the benefits they confer, they have a good educative influence, for those who become acquainted with their cures, easily believe in the powers of vital force.

CHAPTER XV.

MIND READING.

Mind reading or clairvoyance have been known from the earliest ages, but have been thought to be due to supernatural powers, and have been classed among the miracles. It is only of late that the idea has been advanced that it might be only one of man's natural powers, and that a desire has shown itself to give these phenomena scientific investigation.

The Society for Psychological Research in England and its branch in this country have spent much time and labor in carefully sifting all the occurrences brought to their notice. The result of their work has been published in a book entitled "Mind Reading and Beyond", by Mr. Hovey, of Boston.

It seems clearly proven that there is some means of communication for the transmission of thought which eludes our present knowledge. The thoughts which one person possesses can be transmitted to another by what seems an effort of the will, without any known mode of communication being used. The conditions, as found by the society, are first: The concentration of thought by one or more persons on the idea they wish to communicate; next a state of perfect passivity or receptivity in the person to whom the idea is to be communicated. Of the mode by which the thought is transmitted, the society does not even offer a conjecture. They simply recognize the fact and prove it to their own satisfaction and to that of any unprejudiced inquirer.

The theory of vital force and magnetic exchange which I have formulated in the preceding chapters offers a plausible explanation which I will now present to the reader.

I will first call attention to the fact that, while all

phenomena take place outside the seat of consciousness, they have no existence for us, are not recognized by us, unless corresponding sensations reach our seat of consciousness, and they can only reach it by being transmitted by magnetic messages. For instance, the child who plays at our feet will not exist for us unless the eye mirrors the picture, and the nerves convey the picture to the brain, and from the brain a message is sent to the seat of consciousness. Let any of these processes fail, and the child will not exist for us.

But on the other hand, if our consciousness receives such a message, the child will be as real to us as if he existed, and we will have been subject to what is called illusions. It is by such means that the painter conveys to us the image of our friends. The picture sends to our consciousness nearly the same sensation that the original does, and to that extent is as real to us as the living person. Could the painter endow the picture with the power of speech and motion the illusion would be so complete that it would be difficult for us to discriminate between the sensations caused by the picture and those caused by the original. That which we believe to exist is not necessarily real, but is the result of the sensations which reach the seat of our consciousness.

In the second place, what we call knowledge is the recognition of certain changes which are taking place in our magnetism. Mind reading, or the direct transmission of knowledge, can thus be explained as due to the magnetism of others reaching in a direct manner the seat of consciousness of the subject and thus replacing the knowledge usually furnished by his own magnetism.

If we once understand that knowledge is not a property of the brain, but of the magnetism contained in the brain, and that this knowledge is due to a faint change which has taken place in the character of this magnetism, each change corresponding to an

increase of knowledge, we will readily recognize that if we can gain possession of the seat of consciousness of the subject, and hold his magnetism in abeyance, replacing it by our own, he will come in possession of our knowledge, at the temporary exclusion of his own.

It is because a transfer of magnetism—which always precedes a transfer of knowledge—must take place that the experiments are more successful when several persons unite to impress the subject. All their magnetism is impregnated with the same knowledge and they act as a series of batteries concentrated on a single point. For the same reason the persons transmitting impressions must be positive, while those who receive them must be receptive, which explains why sensitive persons make the best subjects.

This transfer of knowledge is also easier to make if there is bodily contact, for it helps the transmission of magnetism. Many mind readers put their hand on the head of the person from whom they wish to receive impressions, others place it on the nape of the neck. Bishop, in his wonderful feat of driving blindfolded through crowded streets, was connected by a copper wire with the man occupying with him the driver's seat.

It will be easy for any one who accepts my theory of the evolution of knowledge which I have explained in the opening chapters, to understand the philosophy of the phenomena which are classed as telepathy by the students of psychology. The process is a very simple one and in no way different from any other method of communication. In the case, for instance, of a person receiving an object from another and hiding it, then being led by the mind reader to the spot where it is hidden, and back again to the person who first furnished it, the explanation is this: As the man who is to impress the mind reader receives the object and hides it, that portion of his intellectual magnetism called into play undergoes a

change corresponding to the knowledge resulting from the performance of these actions. This change is the source of his own knowledge, and if it did not take place he would have no memory of his own actions. When he takes the mind reader by the hand, a magnetic communication is established between them, and the mind reader being naturally sensitive to such magnetic influences, and having trained himself to recognize them and to allow them to control his own actions, at once interprets the message and easily finds the hidden object and its owner.

If the person who is to find the object is one of us common mortals, and the needed information is conveyed by speech or writing, nobody would be surprised and yet the problem of the means of communication is precisely the same.

The difficult part of the problem is not to discover the means of communication from one individual to another, but the means by which knowledge is communicated from one brain to the other. Let me make my meaning clear. One man possesses knowledge that he wants to convey to another. This knowledge is located in his brain. To accomplish his object he sends the other man a letter. The whole problem is this: What is there in the letter which conveys the knowledge? Is it simply the words? Certainly not, for he could send him the whole dictionary and the other man would be none the wiser. It cannot be in the paper, for no one gets information from blank paper.

Two explanations alone are worth considering. One is that the first man can transmute his intellectual knowledge into a mechanical device, which consists in certain combinations of words, and that the recipient can transmute the mechanical message back into intellectual knowledge. This is the accepted materialist explanation, but it involves the investigators in great difficulties which go on increasing as they become more specific in their investigations, and it

breaks down utterly when they try to explain the phenomena of telepathy.

The other is my own explanation that the letter is only a means of conveyance for a magnetic current, and that we use words and combinations of words because they are better adapted to the transmission of these magnetic messages than blank paper.

This is the only explanation which claims that the same method is used for the transmission of knowledge within the individual and for transmission between individuals. We know that knowledge of what takes place in one part of our system is conveyed to the other parts, and know furthermore that it is not done by such mechanical conveyances as letters or words. But we know also that if this knowledge is carried by magnetic messages—nervous currents the doctors call them—those messages are themselves carried through conductors—nerves—going in all directions. What I claim is that the same process is followed for outside as for inside communications, and that it is the same current which informs us that a rheumatic pain prevents us from using our limb, that makes use of our voice to convey the same information to our doctor; and it is the same intelligence that built nervous cells to contain and transmit information in the form of magnetism, and that makes them into combinations as a help to memory, which also makes use of words and combinations of words as a help to the communication of knowledge.

There is no transmutation of knowledge into words and of words into knowledge, as is claimed by the materialist, but there is a continuous transmission of substance which contains knowledge, and which as its own knowledge increases, perfects its own means of communication.

I doubt very much if mind reading, or clairvoyance, or any other form of telepathy, will ever be of practical use except as a help to the study of the attributes

of the mind. I look upon them as abnormal developments in special directions which are not favorable to the normal progress of humanity.

The eyes, the ears, the organs of speech were first evolved as furnishing the best means of communication, and their use has been extended by the arts of writing and telegraphing, just as combinations of cells as a help to memory have been followed by the use of words and phrases.

And just as there are persons with such a development of cell-memory as to dispense with writings or books, so there are persons who can send or receive communications without the help of the mechanical devices evolved by the common need of living organisms. And yet, although this wonderful development of memory in some persons is well known, it has been found to be abnormal and always at the expense of some other needed faculty, so that it is not thought advisable to unduly cultivate memory and load it with a mass of useless and badly digested knowledge, but progress has been found in an increased use of books containing special knowledge, and in perfecting these mechanical helps which enable us to find precisely the knowledge we want in a condensed and well digested form. In the same way, it will be found that progress in communication does not lay in the improvement of telepathy, but in the perfecting of the post-office, telegraph and telephone agencies.

As proof of the statement that telepathy is not in the line of progress, I would call attention to the fact that animals use it much more than men. The reason for it is plain. Not possessing sufficient intelligence to develop efficient mechanical helps to communication, they had to cultivate the primitive methods that originally furnished the only means of transmission of knowledge between individuals. Animals are mind readers, not because they are more developed than men, but only because they lack the intelligence to

devise a better system to transmit their own thoughts.

But if telepathy is not a practical science, it is of the greatest use to the investigator, and with hypnotism furnishes the best tests of the plausibility of the different theories advanced to explain the many psychologic phenomena. And I claim that my explanation is in accord with my theory of the nature and function of vital force and magnetism, and furnishes strong proof of the correctness of my assumption as to the basis of knowledge and its relation to memory and heredity.

CHAPTER XVI.

HYPNOTISM.

This phenomenon has been known for a long time and investigated for a century or more, ever since Mesmer called attention to the power certain persons can acquire over others.

So far as I am acquainted with this subject, no plausible explanation is given of the nature of this power, nor can any be attempted so long as we accept a belief in a living principle, and have such a wrong idea as to the relations of mind and body.

But it will be apparent to any one who has grasped the ideas I have tried to explain on the nature of vital force, that I must look upon hypnotism as an extension of powers which are already our own in a certain degree.

In this world of evolution, there is no sudden and abrupt change, and hypnotizers are only persons who taking advantage of the power we all possess to control our own conduct, extend this power so as to enable them to control the conduct of others.

The problem of how we control our own actions is

a difficult one, and I found no clue to its solution until I accepted the theory of knowledge advocated in this book.

One fact is now recognized by all students of conduct, and that is, that it is controlled by knowledge. While in older times, other agencies such as our own will, or the innate depravity of our nature, were supposed to divide the control of conduct with knowledge, careful investigation shows that innate depravity is a myth, and that our will, instead of being the master of knowledge, is its obedient servant.

Starting then from the proposition that our knowledge controls our actions, the problem resolves itself in trying to ascertain how this knowledge sends its commands to the several parts of the body.

Let us investigate the case of a man who has to open the door of a shop at a certain hour every morning. This is my explanation of how vital force not only furnishes him with the power of doing it, but also directs him how and when to do it. And my explanation differs from that of the materialist in this, that while he recognizes in the man currents of nervous force that enable him to accomplish his purpose, he fails utterly to explain how is transmitted the knowledge necessary to guide the man in his actions.

But I will first state that according to explanations given in other parts of this book and which I will not repeat here, his limbs have already received the vital force imbued with such knowledge as will guide them in their actions. In the development of our powers we do not first learn what to do but how to act. The child is taught how to walk before he is sent upon errands, and taught how to use his hands before he is set to work. This teaching means that the vital force contained in the limbs has already gone through the necessary changes, and in a state of health is ever ready to answer the demands made upon it.

Our man can then be considered as a spring already wound up and ready to act in any direction.

How then is he made to start at the right time and to accomplish the right actions?

He first has information conveyed to him of the actions he is expected to perform. This is transmitted to him in the shape of magnetism, as explained in the previous chapter, which locates in the brain and uniting with that which was there before, changes its character and thus changes the nature of his actions. The knowledge thus acquired is at first latent, but at the proper time it releases itself, and in the form of a magnetic current reaches the organs of locomotion, and not only sets them in motion but guides them to their destination. When the man arrives at the door, the current passes to the hands and so controls them that they open the door at the right moment. For the time being, that part of the vital force which contains the necessary knowledge is in command of the voluntary system and controls all the actions of the living organism, the other controlling faculties being held in abeyance until such time as it becomes necessary for them to assume the command.

This ability of vital force to contain latent knowledge, which remains quiescent until it is needed, is indispensable to the right control of conduct. This latent power is found in its perfection in the phenomena of heredity. In the vital force transferred from the parent to the germ is stored all the knowledge needed for the complete development of the new organism, but it is latent and only starts in activity as the necessity arises. Just as the man does not start to open the door until the proper time has arrived, and does not try to fit the key in the lock until he has reached his destination, so the plant will not put out its flowers or mature its fruits until the proper conditions have been attained.

If I am correct in my explanation of how we control ourselves and in my belief that the power which we possess to set to ourselves and others a duty to be performed at a given time resides in the magnetism, then we have an explanation of all the phenomena of hypnotism, which as mind reading, is a transfer of magnetism by direct means instead of using the indirect means usually employed.

In one thing hypnotism differs from mind reading and that is that hypnotism takes possession of the subject without his being conscious of the influence which is exerted upon him, while in mind reading the subject usually submits willingly to the magnetic influence and helps it by all means in his power. This difference does not arise from any difference in the character of the phenomena, but in the difference in the results to be accomplished.

What I have said in the preceding chapter about the extension of the means of communication, applies to the extension of the means of control. We control ourselves by magnetic currents extending to all parts of our bodies, and we control others by sending currents of the same nature through mechanical agencies. A general officer issues his orders, and at a given time his well trained soldiers are set in motion, submitting to his will and ignorant of the result of their actions. They march and countermarch, fight, advance or retreat at the word of command. The hypnotizer does the same with his subject and one phenomenon is not more wonderful than the other.

One difference some persons may claim to exist because the soldier is conscious of having received orders, while the subject has no recollection of receiving any. But if the subject has no recollection of how he came under the control of the hypnotizer, can it be said that the soldier has any realization of the way by which the common people are induced to serve

in the army and made to fight the battles of their oppressors? For my part, I believe that hypnotism on a large scale is an important factor in the control of nations, and I attribute to the magnetic power of strong minds over weak ones the delusion which makes men vote and fight for measures which are directly against their own interests; and I further believe that positive assertions from leading minds have more influence than argument to control the votes of the average citizens.

On that account, I make a great difference between the practical importance of hypnotism and mind reading. Hypnotism may have much healing power, as is claimed by some physicians, but I know that it is a religious and social power, and is an important factor in shaping the beliefs and conduct of individuals and nations.

A great deal has been said about the possible danger to humanity through an increased use of hypnotism, some asserting that it can be made a dangerous weapon for evil, while others contend that it can only be used with good intentions. But I believe that the practice of hypnotic control, either for the purpose of curing disease, or of inducing others to commit crimes, is but an insignificant factor compared to the hypnotic influence of the selfish and quarrelsome over their weaker fellow-men, and that better knowledge will help the down-trodden to resist and overcome the influence which helps to maintain them in a state of willing slavery.

The fear that an increase of knowledge can result badly for humanity is a foolish one, and though we cannot always tell how it is going to help us, we ought to have more faith in the outcome of progress, even if sometimes it looks to us as going in the wrong direction.

CHAPTER XVII.

SPIRITUALISM.

The question of a future existence is one of great importance, and no person of average intelligence should fail to give it a thorough investigation. It may be very pleasant to accept the faith of our fathers, and whether Protestant, Catholic or Mahomedan, to believe in our personal salvation and in the loss of those who fail to agree with us, but it is, to say the least, a very dangerous and unscientific proceeding, and before we decide to rely upon it, we ought, when we attain the age of understanding, to give the foundation of our faith a careful examination.

I have given this subject due attention, and while I do not wish to treat it here from the theological standpoint, I want to give the result of my studies so far as magnetic influences and spiritualism are connected.

I have come to the firm conclusion that spirits exist, and that some persons of peculiarly sensitive nature can see them and converse with them. I am glad to see by a late report of the Society for Psychological Research, that they have come to the same conclusion, having scientifically investigated a number of cases which left no doubt in their minds that the apparitions were genuine.

And yet I am not a spiritualist in the usual acceptance of the term. I differ with them in this that I cannot, as yet, see any proof of a spiritual world where spirits have a conscious and progressive existence, and where they follow avocations somewhat like those we follow here. I do not deny that such a world may exist, but I simply say that our experience

here does not enable me to conceive of a world of pleasure or pain disassociated from matter. Our imagination may construct such a world, but when we put it to the proof, it entails contradictions to all known laws as much as the Christian Paradise or the Christian Hell. Such a spiritual world is beyond our possible knowledge and outside the pale of scientific investigation, and if we believe in it at all, it must be as a pure exercise of faith.

In conversations with spirits through reliable mediums, I have tried to probe this question to the bottom, but I have not been able to get any satisfactory information. For instance, when I asked one of my ghostly visitors if spirits ate and drank as we material organisms, he answered he did not know. Some spirits believed that they did, but for his part, he thought that they mistook the memories of their past life for actions taking place in their new conditions. But it is only fair to acknowledge that I may be prejudiced against a belief in a future existence, and that the same answers the spirit gave me might have led another person to an entirely different conclusion, so that while personally I have but little faith in a conscious spiritual existence, I can easily understand how very clear-headed persons can come to a very different belief.

But if I cannot go as far as the Spiritualists, I consider it as proven to my satisfaction that the spirit is distinct from the body and persists after death as an individuality for a greater or lesser length of time, and can make itself manifest to the living.

I believe, as I have stated it in these pages, that our individuality is composed of two entirely different substances, the spirit, which I call vital force, and matter. During life, the spirit holds the matter together and makes it its dwelling place. At death the bond which had been woven between the spirit

and matter is broken and inert matter, left to its own inherent powers, soon reverts to its original condition. But the cohesion which holds our body together is not dissolved at once, for there is no force within us to wrench the parts asunder. Outside forces must put in their work to which the lifeless body can offer no resistance, and which slowly disintegrate its constituting elements. Let the body be protected from these outside forces and it will remain intact indefinitely.

The knowledge of what becomes of our body is within the reach of our perceptive senses, but what becomes of our spirit is beyond our reach, and our suppositions must be based upon our present knowledge of the nature of the spirit and upon analogy, and by their help we can try to answer these very natural questions which present themselves to us: Does the spirit maintain its individuality, or does it when it leaves the material body, resolve itself into its constituting elements?

From its fluidous and intangible nature, and from the fact that even when confined within the body it is undergoing a constant exchange with other living organisms, we might infer that the bond which holds together the different kinds of vital force which constitute the spirit is of a very tenuous nature, and that as soon as the spirit has parted with the organism it has constructed, it will, as the body, be disintegrated by outside influences, and soon resolve itself back into the original reservoir out of which it has emerged. But on the other hand, if we consider that there is a strong affinity between the different parts of our spiritual individuality, and that during our life there has been a constant intermingling and action and reaction of our several magnetisms upon each other we may safely assume that there remains after death a strong cohesive power and sufficient affinity between all its parts to withstand the assaults of outside forces a greater or lesser length of time.

I claim then that it is both logical and scientific to represent to ourselves the disembodied spirits in the form of unseen and unponderable substances—vital force when giving life to the body—floating in space, attracted hither or thither by other spirits or by living organisms or by local attachments.

So far I am willing to follow the modern Spiritualist, and I find in this belief a sufficient explanation of all proven spiritual phenomena, but I cannot go with them so far as to believe that this world is only the threshold of another of much greater importance, and I am not even sure that spirits are conscious of their own existence, except when they take possession of mediums. It is easy enough for us to conceive of conscious spirits, and many manifestations seem to offer clear proof to that effect, but it is also true that what we know of consciousness here and of the conditions under which it can be attained makes it doubtful if the same conditions can be met after death. A careful examination and a comparison of the conditions under which mind reading takes place, shows that consciousness is not a necessary factor in phenomena of a psychologic nature, and that what seems the consciousness of the spirit may very well be the consciousness of the medium.

However, if I cannot fully agree on all these points with the Spiritualists, I am so far in accord with them as to claim that if there is such a future existence, it can only be an evolution of our life here and subject to the same laws, so that, whether we shall enter after death into a conscious spiritual existence, or whether death does end all consciousness, ought to make no practical difference in our conduct here, for the complete development of our highest faculties is not only conducive to our happiness in this world, but must furnish also the best preparation for a spiritual world.

Having thus stated the conclusions I have reached after due investigations, I will point out to my readers that the phenomena of spiritualism are of the same nature as the phenomena of mind reading and of hypnotism, and that the only difference between them is that in these last the magnetism which impresses the medium comes from living persons, acting consciously or unconsciously, while in the spiritualistic manifestations, the magnetism comes from disembodied spirits, floating in space, and who by affinity or association, have a strong tendency to unite with the magnetism of the living.

I hold that the vision of spirits and their conversation is due to the magnetism of the dead taking possession of the consciousness of the mediums, precisely as I have explained takes place in mind reading, and that the sensations caused in the brain are so precisely alike those which the same magnetism in the body would have caused, that the medium cannot distinguish them apart, and sees and hears the spirit precisely as he would see or hear him if he was alive.

The same explanation answers for the transmission of knowledge. For the knowledge acquired by the spirit during his life resides in his magnetism, and through it he can impart this knowledge to the medium. But if I am correct as to my belief of the conditions of our future existence, it is a knowledge of their past and not of their present life, which would account for the unsatisfactory answers we receive to many of our questions.

There are well authenticated cases of spirits revealing knowledge which they alone possessed in their earthly existence, and I am a firm believer in the theory that not only do spirits for a time retain their past knowledge, but can communicate it to persons qualified to receive it. But I have seen no communications from spirits which would offer proof that they

keep on acquiring knowledge, or are making use of their opportunities to progress beyond us.

In my numerous discussions on this subject, I have only found two classes of persons among those who claimed to have any opinions on the question. One who denies all spiritual manifestations, and believing that mind is a secretion of matter, says that death ends all. The other, who believing in spiritual manifestations, accept them as sufficient proof of a conscious future existence. But among this last class there are many persons who commence to realize that they have taken too much for granted, and there is among the Spiritualists a diminution of the belief in an endless spiritual existence and less interest in the descriptions of the spiritual world.

A better knowledge of the potentialities of magnetism, and a comparison between the manifestations of spirits and of living mediums will show, I believe, that spiritual phenomena are possible without intent or consciousness on the part of spirits, for the same kind of communications have been received from living persons without their being intent or conscious of sending them. And as to the duration of spiritual life, it seems certain that those communications which are the most reliable and show the broadest knowledge, come from spirits not long departed, while those which come from persons long dead, are often incoherent and show a decrease of their powers.

To my mind, the burden of proof tends to show that if spirits possess consciousness, it is not as vivid as that of living persons and tends to fade away, and also that the probability is that the affinity which holds spirits together loses its power, and that gradually they become re-incorporated in the great reservoir of spirit-life from which they originated.

I am further strengthened in that belief by considerations as to the beginning of our spiritual indivi-

duality, which if it persist for ever, must have existed for all time. How then does it come to pass that we should have no recollection of this past existence and that spirits yet unborn should not have the power to manifest themselves to us? And by what process do these spirits pass into the germs to become clothed in flesh and enter their earthly career? Those are the questions which all believers in an endless spiritual life must answer to complete the proof of immortality.

With my explanation the question of a previous existence offers no difficulty. The spiritual substance has always existed and will exist for ever, but our own individuality has only commenced in the germ, at the time it was thrown off by the parents, and it started on its independent course. The line of its development, instead of depending on its conduct in a previous existence, as claimed by the Theosophists, depends upon the conduct of our ancestors and the surroundings in which he is placed.

It develops its powers according to the law of evolution and attains a high degree of intelligence and consciousness, until the end of its potentialities has been reached, when it gradually fades away to be replaced by other individualities which profit by its efforts and experience, and successively attain a higher development.

MAGNETATION.

CHAPTER I

ITS POTENTIALITIES.

All reproduction is attended with waste. Thousands of germs are produced which are never impregnated, but decay and return to their original elements without having fulfilled the potentialities of their existence. Of those impregnated, the largest portion succumb in the early part of their lives, a prey to their enemies or destroyed by adverse elements.

Man fares no better. A large portion of the vital force of both men and women is spent in producing useless germs, and the woman has a most complicated apparatus for the nourishment of the foetus and the lactation of the child, which comes into use only for a brief period of her existence, and often not at all, while an extra production for the needed nourishment for her possible offspring is going on during the best part of her life, and is going by the discharge of her monthly flow.

The tendency of the increased intelligence of man is to diminish this waste. He controls the reproductive powers of animals and uses those of the plants for the alimentation of mankind. Thus in Indian corn less than one grain in two hundred is used for seed, the remainder goes to feed man and domestic animals. This has been accomplished by improving the conditions which surround the plants and developing some potentialities they possessed.

Horticulturists have progressed in the same direction and have attained a much more striking development. By culture the flowers have been made to lose their reproductive organs, in part or entirely, and have increased the number and beauty of their petals, thus producing what are called double flowers.

The same process of turning the reproductive forces of mankind into a new and more useful direction is what I claim can be done by an intelligent exchange of sexual magnetism, and the general process by which it is accomplished is what I call Magnetation.

Magnetation is a new word furnished me by J. W. Lloyd, who has felt the need of a new nomenclature for our increased knowledge in social science. It is intended to designate all forms of exchange of sexual magnetism made for the benefit of the actors and not for purposes of procreation.

In claiming for magnetation certain potentialities, I do not wish to be understood as rejecting the idea that benefits can be derived from the exchange of intellectual or emotional magnetism. On the contrary, I believe all magnetic exchanges are productive of good results. But I also believe that vital force has developed in special directions, and as it is to the sexual vital force that has been delegated the task of reproducing the race, it has special potentialities in that direction, which, if they can be used by the parent organism for his own benefit, must have better results than can be derived from the other magnetisms. It must result in an increase of vitality, and probably in the prolongation of life.

Magnetation includes all those actions that result in pleasant sensations due to the presence of a person of the other sex. These pleasant sensations are due to the exchange of sexual magnetism, and are the incentive to magnetation. A man and a woman may converse or even dance together without magnetation taking place, but they cannot flirt together or make

love to each other without exchanging more or less sexual magnetism.

The natural, uneducated result of magnetation is procreation. Animals court at times, but when the female is impregnated, magnetation ceases and they relapse into their normal indifference. Undeveloped men act nearly the same. They court, marry, and very soon the care of the family absorbs their energy so that but little more magnetation takes place.

But as men develop it causes a change, marriage is looked upon as something more than a procreative association, and the tendency to magnetation is very much increased.

This tendency is a mark of progress and ought to be encouraged, which can best be done by teaching the knowledge of the potentialities of magnetation and of the principles upon which it is advocated.

CHAPTER II.

REASONS FOR THE CHANGE.

Society has been for some time entering into entirely new conditions. The diminution of the wars that have so long devastated civilized nations, and the improvements in manufacture and transportation, are causing a gradual, but constant change in the mode of life, which in its turn reacts upon the sexual relations. One result is already clearly apparent. Marriages are not nearly as fruitful as they were when wars and pestilence held undisputed sway, and the prolongation of the length of the average of human life is followed by a diminution in the size of the family. This restriction is usually a voluntary one due to the growing demands of civilization upon the time and thoughts of the women, and a dislike among the

parents to bring into the world children to whom they cannot assure a reputable position among their friends and associates.

If this diminution in the size of the family was due to an involuntary diminution of the generation of sex force, and not to the use of voluntary checks to conception, this change would have only an economic importance, but would not call for new methods calculated to turn procreation into magnetation.

I know that the idea has often been advanced by a class of investigators that, as the human race progresses, an increasing portion of the vital fluid is diverted from other parts of the body to the brain, so that the most developed men and women slowly lose their generating powers. But I do not believe any such doctrine, nor can I see that it is borne out by the facts. So far as I have been able to observe, the men and women in whom intellectuality encroaches upon the physical powers belong to the encephalic temperament. High foreheads, showing large brain development, are united to narrow chests, poor lungs and weak stomachs. They are the victims of our one-sided civilization and are specimens of one-sided development. But there is a large number of persons of both sexes who develop evenly and who increase all their powers; they have broad heads, healthy lungs, and strong stomachs; they live well, and divide their time between useful occupations and intellectual and social recreations. These persons generate an ever-increasing amount of vital force, which is evenly divided among their intellectual, physical and sexual powers.

The march of civilization provides ample uses for the increase of intellectual and physical force, but as the tendency to child-bearing diminishes, it becomes quite a problem to know what shall be done with the increase of sexual force so that it shall become a blessing and not a curse to society.

This is a question which specially interests the middle class, those who have secured a sufficient portion of the world's production to develop all their physical powers and yet have not become emasculated by vicious or luxurious living. And it interests the women more than the men, for it is from them that the heaviest part of the task of reproduction is withdrawn, and they will feel the most the pressure of sex force unused.

We see the forerunner of the coming change in the prevalent dissatisfaction with the present state of sexual relations. Indifference between husband and wife, quarrels, violations of the marriage vows, divorces, are symptoms of the effects which follow the changes in economic conditions, and mark the transitory stage from a time of civilization when sex force is used to maintain by procreation a sufficient increase of population, to one when more sex force is generated than is necessary for that purpose, and new outlets have to be found that will turn its potentialities to the benefit of the parents themselves.

The change from procreation to magnetation is in the line of economic and social progress. It is an economic question because the population question is the most important question which humanity has to solve, and the time is fast coming when it will be recognized that it is hopeless to try to improve the economic conditions of a people who increase faster than the means of subsistence, or to regenerate individuals conceived in disease and raised in poverty. It is a social question because it influences individual character, which is the only sure basis of social improvement.

The exercise of the procreative faculties does not encourage the qualities that tend to improve society. Selfishness, obstinacy, courage, strength, are the requisites of the male, and the qualities that enable him

to conquer in the struggle for existence and to transfer his powers to his progeny. Devotion to her children, submission to her husband, absorption in her home duties are the qualities which make a good wife and mother. But these are not social qualities, and necessity and habit very soon compel married couples with large families to withdraw themselves from the public, and to devote their spare time to their children, and too often, in their isolation they give full play to defects in character which would be curbed if they mixed more in society. Bad temper, coarse language, slovenly habits, laziness and dishonesty are no bar to the exercise of the procreative faculty, and too often the largest families are found among those who are the least qualified for fatherhood, motherhood and citizenship.

It is not so when sex force is used in magnetation. In that case success depends upon union and reciprocity. Not the reciprocity of a moment of passion, as is too often the case in procreation, but the reciprocity of affection, based upon these qualities which are the foundation of the social virtues. It requires good personal control in both sexes, teaches kindness and forbearance, broadens the mind and destroys jealousy. It creates an atmosphere of sympathy and attraction which reaches far out from the family circle, and will in time modify even the industrial relations.

Surely such a change in the use of sex force is needed, and as it must be controlled by our intelligence it cannot be successfully accomplished unless we have a clear idea of the ends we desire and of the means by which they can be attained.

CHAPTER III.

SELF-CONTROL.

It has been said, correctly enough, that progress is due to the gradual control of the forces of nature by man, who seizes upon them and uses them for his benefit. But it is just as true that this control must be preceded by self-control, or the ability of man to control himself.

Self-control is the result of the development of vital force and its training in useful directions. As the brain increases in size and strength, it gains better control of the other faculties of the organism, and compels them to curb their propensities and to work harmoniously for the benefit of all the individuality.

In accord with that law of development, civilized man has attained a control of his faculties that can never be reached by the uncivilized man. As used in the arts and manufactures, his skill, which means the control of his hands and fingers, shows a steady increase, and to give no other example, the art of writing or playing on a musical instrument shows how far this control can be carried. But the brain of man has not only secured the control of the voluntary organs, he has also extended his power over the vegetative organs. The regular hours for eating and sleeping are due to an intelligent control of these faculties which are taught to adapt themselves to the needs of civilization. It is probably in the control of his digestive organs that man has made the most advance, teaching them to restrain their voracious desires and to conform themselves to rules calculated to increase his enjoyment. The difference between the gluttony displayed by the savage in possession of food and the rational enjoyment of the civilized man when

partaking of his meals, is the difference between the blind surrender to impulses and an intelligent control of the organs of digestion.

But it seems as if the control of the organs of reproduction is the last in the line of development, and truly it can be said that it is only of late that man has tried to place them under his subjection. In the past their non-use has been taught and practised by ascetics, but the teachings of the Oneida community and of the author of *Diana*, who advocate self-control, are a late development. Such teachings would have been ahead of time and unheeded until the economic change of which I have spoken had progressed far enough to induce married people to limit the size of their family.

In the past, with whole continents uninhabited and war and pestilence running riot, population did not increase faster than was needed to promote civilization, and large families which is the natural result of uncontrolled sex force were in the line of progress. What was needed was the social regulation of this force, and that was provided by the institution of marriage, enforced by law and public opinion.

The history of the development of the use of the procreative force is a very interesting one, and but for the limited scope of this work, I would like to give it at length, but I will only briefly glance at it so as to make more clear the many reasons which are inducing the change from procreation to magnetation.

The law of the struggle for existence calls for unchecked procreation. All species of living organisms are surrounded by numerous enemies that threaten their existence, and it is only by excessive procreation that they escape utter destruction. This procreative process is then instinctive and not under any intelligent control, for no living organism except man has any idea of the object to be attained, and even in man, all observation goes to show that except in those

who have reached the highest state of development, it is not the maintenance of the race, but the satisfaction of desire, that is the incentive to the act of procreation.

But as man slowly emerged victorious over all other animals, progress controlled by intelligence slowly replaced the instinctive progress of the struggle for existence, private property was established and in its train followed the marriage relation. To increase the incentive to the acquisition of property, inheritance was recognized, and as private property had led to the organization of the family, so inheritance followed the same line, and the integrity of the family had to be maintained.

But it was not an easy matter to maintain this integrity among individuals whose ancestry had, for untold ages, practised promiscuous intercourse. Thus new social virtues and new social views had to be recognized. Chastity, a thing unknown where private property does not exist, became a virtue, while wantonness, or the open manifestation of sexual desire, became a vice. Laws were enacted to further strengthen the sacredness of family life, and public opinion was invoked to restrain any association outside the marriage relation.

Even all these measures were found insufficient to accomplish the desired purpose, and new customs had to be adopted to strengthen the artificial relation. Among these customs were some prescribing different forms of garments for persons of different sexes, others formulating laws of etiquette for the conduct of individuals in society, others regulating the payment of visits among unmarried persons, as well as the elimination of certain subjects of conversation in respectable society. In a word, the highly artificial system under which we live was inaugurated to uphold marriage and inheritance, the twin offspring of personal property.

Under the present state of civilization such a system is a necessity, and if we consider the strength of inherited tendencies and the power of sexual desires its success is really wonderful and shows that sex force can be brought under the subjection of mankind. But at this time it is social control and not self-control. Just as prohibition is social control while temperance is self-control, so the sex control of to-day is social control, and in a very small measure only can it be ascribed to self-control. Society prevents the use of sex force outside of marriage, but within marriage all license is permitted without any restraint from self-control. Under cover of the shield furnished by the marriage relation, men and women have given full vent to their propensities, and within its sacred precincts procreation has run riot, regardless of the misery which followed in its train.

In the undeveloped stage which preceded the dawn of civilization, the propagation of the species required different manifestations of sex force in the male and in the female animals. The female manifested sexual desires only at such times as she could conceive, while the male was always under their influence, so as to be ready to beget its kind at the propitious moment. In the semi-civilized state in which we linger full license is given, within marriage, to both men and women to exercise these inherited propensities. The complete dominion of the husband over the wife enables him to satisfy his passions as often as he desires, and public opinion justifies a wife who brings children into the world to the full extent of her ability.

But we are slowly emerging out of this state of semi barbarism to a condition where the true relation of married persons to each other is being recognized, and where marriage can no longer be used as a cloak for unbridled license and unchecked reproduction. The passive submission of the wife is being replaced

by the recognition of her equal position in the family and parents commence to see that they are responsible for the birth of their children.

This change in the views and beliefs of individuals is slowly leading them in the direction of self-control and teaching them how to pass from procreation to magnetation. For magnetation is sexual self-control and is in the line of progress if it is true that every advance in civilization is due to an advance by man in the control of his own organization.

And because magnetation is sexual self-control, no definite line of demarkation can be placed between procreation and magnetation, for the power of self-control of all persons is different, and the rule which would apply to one person might not to another.

What I can say is this: The persons who believe that their sex force can be turned back from its original function of reproducing the race to adding to their own physical powers, and wish to reap this benefit, must study themselves and find out the limit of their self-control, so as to avoid as far as possible that complete surrender to passionate desire which is always the precursor of procreation.

The effort is not nearly as difficult or hopeless as some persons suppose. We have all around us examples of the power of the brain to control the subordinate organisms, and there is no reason why the sex force should not be brought into proper subjection whenever men and women will have developed sufficiently to recognize how necessary it is to curb their inherited propensities, and how great will be the reward of this new advance in civilization.

CHAPTER IV.

EQUILIBRIUM AND WASTE.

I have a thorough belief that all progress in civilization is due to man's desire for an increase of happiness, and do not believe that magnetation will supersede procreation unless experience shows that there is a sufficient reward offered to individuals for the exercise of the necessary self-control. I am no believer in asceticism, or in the innate depravity of our natural desires, and I hold that an increase of pleasant sensations is the incentive to all successful advancement. The control of sex force will follow the same line of progress, and men and women will only strive for its attainment when they become persuaded that their efforts will be properly rewarded.

And therein is found the difference between the old and the new philosophy. While the ascetics of old taught the non-use of sex force as pleasing to God and worthy of a reward after death, evolution philosophers teach self-control in the use of sex force as a means of increasing the sum total of happiness for those who exercise it.

What then is the incentive to magnetation? How will it increase personal happiness? Briefly told, it is claimed that it furnishes a more satisfactory and less wasteful method than procreation, for restoring the equilibrium of sex force.

The continual breaking of equilibrium and its restoration is one of the laws of motion and one of the conditions of progress. Just as man, when he walks, breaks his equilibrium when he moves his body forward and restores it by advancing one of his limbs, so all things in nature progress. The same law is true of the action of vital force. First comes an accumulation

in the reservoirs provided for its storage, which becomes so large as to cause unpleasant feelings which only cease after actions that use the surplus until the equilibrium is restored. This is the case with the three different reservoirs of vital force, and unless we understand this fact, we can have no proper idea of the desires and motives which compel man to action.

But if forces stronger than our will compel us to restore this equilibrium, that is, induce us to increase the supply of vital force if it has decreased below the normal demands of the organism, or to decrease it if it is greater than the reservoirs can contain, there is a vast difference in the results upon our happiness according to the manner in which we use this excess of vital force.

Thus when used by the vegetative organs in the form of emotional magnetism, it more than returns to the individual the vital force consumed. The stomach and the lungs extract from the food and the air a much larger amount than they expend in doing their work. The conditions under which they work may be more or less favorable, depending upon their surroundings and upon the amount of intelligence possessed by the individual, but they are the providers of the whole organism, and upon them rests the task of securing from all available sources within their reach the needed supply of vital force which the individual will use intellectually, physically and sexually. On that account, intelligent persons will divert as large as possible an amount of vital force to the vegetative organs that it may be returned to them with a large interest.

The vital force used in intellectual or physical work makes no return in kind. The mission of the brain is to direct and of the limbs to act. Vital force in their department is rightfully employed or wasted according as the results are helpful or not to the

vegetative organs, or conducive or not to personal enjoyment.

Sex force used for procreation is a pure waste so far as the physical welfare of the parents is concerned. It may be well used, either from the standpoint of personal happiness or of the benefit to society, when healthy and intelligent children are procreated, but the number of such is small compared to the amount of sex force used, and it is a fact that all physiologists have deplored that so much sex force should be wasted.

But the claim is now made that sex force used in magnetation, instead of being wasted, is returned to the whole organism, and that the equilibrium can be restored without the waste entailed by procreation.

Can such a claim be proven? I do not say that in the present state of our knowledge it can be done, but that strong arguments can be brought to its support.

Let us first examine the theoretical arguments, and then we will see if it is in accord with known facts.

These arguments are based on three assertions, two of which I have already discussed.

The first is that sexual force contains that peculiar condensation of vital force which has within itself all the elements of the living organism, that it is an epitome of the individual, and on that account is set aside for the work of reproduction.

The second is that this sexual force is in constant communication with the remainder of the vital force in the organism and is affected by all its changes.

The third is based upon this second one, and it is that sex force can in its turn affect the vital force of the whole organism. As this third assertion is the foundation upon which rests the philosophy of magnetation, I must discuss it at some length.

The sympathetic influence of the different parts of the organism on each other is well recognized, and no one who accepts the theory of vital force explained

in this book will doubt that this sympathetic influence is due to currents of vital force. Whenever any one influence is strong enough to permeate the whole organism, we recognize the fact in common speech, and say of a man that he is full of love, or affection, or of anger. In anger, the intellectual force stored in the brain is strongly stirred by some outward cause, and generates such a current as to permeate the whole individual and to control all his actions. In affection it is the sympathetic nerves that furnish the magnetism, while in love it comes from the sexual organs. In each case, the influx of one of these three kinds of magnetism is sufficiently strong to permeate the whole organism and control it for the time being.

As the sources of supply are different, so are its manifestations. Anger is evanescent, reaching great heights, but usually lasting but a short time. Affection is strong, steady, not very demonstrative, but causing an even and lasting influence. Love stands between the two, neither as evanescent as anger or permanent as affection, but its subtle influence is very penetrating and it is an important factor in our lives.

Not only does common speech—which is based upon common experience—recognize the fact of this control of individuals by the effusion of special portions of the vital force, but the difference is felt very clearly in the spiritual atmosphere of the persons thus influenced, and we can easily recognize the difference in the touch, especially of the lips or hands, of a person loving, affectionate or indifferent. Just as I have said that our vital force can recognize the difference between a message charged with one kind of knowledge and that charged with another, and yet we cannot explain how it is done, so we realize very soon that a person is under the influence of anger, love or affection, and yet cannot explain in what the difference consists.

If we admit that there is such a difference, it is evident that the sex force must first have been specialized. Before it can fill a person with love, the vital force must have been drawn to the sexual organs and there changed to sex force, and then, to do its perfect work and lead the individual to such actions as are necessary to procreation, it must return whence it came and take control of the organism.

To me it seems then plain that vital force, specialized so that it contains the reproducing power, must at times permeate the whole organism, which is the third assertion I have made, and in view of these facts I consider it as proven.

Then if we admit that vital force charged with all the necessary elements of life can return in the form of a current charged with these elements and course through the whole organism, the next question is what becomes of this sex force if not used in procreation.

When a man accomplishes a physical task, as walking a certain distance, he has used some of his vital force in exchange for physical results. His supply of vital force has diminished, but he has changed his relations to his surroundings.

But if two persons of different sexes, temperamentally adapted and in love with each other—that is permeated at the time by a current of self-generated sex force—hold each other by the hand, they will feel distinctly a current passing from one to the other, giving them a pleasant sensation due to the equilibrium of their sex force. After a certain length of time the current will cease. Why should this current cease? Evidently because the supply is exhausted. Each one has given off what he or she had to spare and the equilibrium has been restored.

But no such result has taken place as followed physical action. There has been no diminution in the supply of vital force, for what each has lost the other

has received. Then what has become of this vital force, this substance which I claim each one has received? Evidently it has diffused itself all through the organism. There has been a blending of male and female sex force, and as it could not take place under such conditions as to create a new living organism, if its special life-giving powers came into play at all, they must be turned to the benefit of the persons themselves.

This is the principle of magnetation, and it differs from procreation in this, that while magnetation seeks to restore the equilibrium by the diffusion of the sex force all through the system and by blending the male and female elements while in that diffused state, procreation seeks to restore the equilibrium by localizing sex force and throwing it off while in that condition, resulting either in waste or in the creation of a new living organism.

But if what I claim should prove to be true, and if through magnetation the sex force can be re-absorbed by the organism, the man absorbing the sex force of the woman, and the woman that of the man, it does not absolutely follow that the process will be beneficent to them. In this investigation we must not depend only on arguments, but upon known results, for it is a practical question, and while it would be easy to prove that it ought to be beneficent, it might be disproved by experience.

If we turn to facts, we find that it has long been recognized that beneficent results follow the close companionship of persons of different sexes. As those results have been observed by persons who knew nothing of magnetism and magnetation, they have been ascribed to the stimulus of imagination, which excited the faculties to greater exertions. But no results due to excitement or imagination can be permanent unless there is an actual increase of vital force. Imagination can stir the faculties to greater activity, but it is at the expense of the supply of vital force, and in that

ease the evil effects of the reaction would equal the benefits received. For my part, I am more inclined to ascribe these beneficent results to the blending of sex force.

Co-education of the sexes is probably the best test of that question. It is well known that there is not a very large amount of love-making in co-educative institutions, so that only a mild form of magnetation can take place, yet such close companionship cannot exist between young men and young women without causing some exchange of sexual magnetism. I cannot see how any difference which may manifest itself in the results between separate and co-educative institutions can be ascribed to any other influence but the blending of sex force, and as the consensus of opinion among those best qualified to judge is that co-education results favorably for the scholars, the inference is clear that the exchange and blending of sexual magnetism has a good influence.

Much more marked are the results which follow the intimacy which usually takes place between lovers after they are engaged in marriage. The conditions are the most favorable that they can ever attain for complete magnetation. Their relations are then purely magnetative, without any of the waste entailed by procreation, and undisturbed by the cares of a home and family. Under these favorable circumstances young girls have recovered their health and spirits, and young men have found renewed strength to fight temptations or to overcome the difficulties which stood in their way.

But after all, while the presumption is all in favor of the good results of magnetation, it is like the question of self-control, one to be left for personal experience. Surroundings, temperaments, habits, inherited tendencies will have their influence. It may be very easy for some persons to diffuse their sex force,

while for others the tendency to localization may be so strong that it cannot be overcome.

But what we may do is to teach that the practice of restoring the equilibrium of sex force by procreation is attended with more or less waste, and that it can be restored by magnetation with benefit to the health and happiness of the persons concerned.

CHAPTER V.

POSITIVE AND NEGATIVE.

The terms positive and negative have been used when applied to persons to designate supposed differences in character, but in fact, positiveness and negativeness are not permanent states, but transient, being dependent upon health, desires and surrounding conditions.

Positiveness is self-assertion; negativeness is the opposite state, where we allow ourselves to be impressed by the will power of others.

Positiveness being an assertion of the will is the prerogative of those who have a large supply of vital force and they are called positive characters, while those who are deficient in vital force are easily influenced by others and are called negative. But the student of magnetism must remember that these terms are purely relative, just as we say of a man that he is industrious or lazy. It is only a generalization of his character, for the laziest man will exert himself at times, and the most industrious idle away some leisure hours, and the most negative man assert himself if he sees sufficient reason for it.

It is difficult for me to understand why the idea should have been advanced that men are magnetically positive and women magnetically negative, and

that the two sexes correspond to the two poles of electricity. It is an assumption which has no basis in facts and breaks down whenever we put it to the proof. The most careful observer can find no difference in the intellectual or emotional magnetism of a man or a woman, except such as can be accounted for by the difference in education and in the sphere of their occupations. Women have written books, and nothing in the ideas expressed has revealed that they were the production of intellectual magnetism of a negative character, and they have worked side by side with men with just as satisfactory results. And as for sexual magnetism, it is well known that women in disguise have lived among men as soldiers and sailors without being discovered, which would be impossible if there was such a difference between the magnetism of the sexes. The same subtle influence which enables us to recognize unspoken feelings in those with whom we associate, would enable us to detect the presence of a woman if there was such a difference as it is claimed.

What is probably true is, that on account of man's assumed superiority, and his position as head of the family, woman has willingly or unwillingly remained negative in the exercise of the sexual relations, but that is no proof that she cannot become positive under such incentives as bring her feelings into action.

For my part, I hold that woman generates as much vital force as man, and has within her the same elements and can show as much positiveness, but that her dependent position and the nature of her occupations as wife and mother have prevented her from publicly asserting herself, so that in politics she has been forced to assume a negative position, and also her false views of the relations of married life have prevented her from asserting herself in the control of her home life whenever her wishes came into conflict with those of her husband.

I have been strengthened in that belief by seeing women of strong, positive character, united to weak negative husbands, who for a life time never asserted themselves, being prevented from doing so by the promise they had made to love and obey, and which their religious belief compelled them to keep long after their love or respect for their husband had departed.

This subordinate position which woman occupies in the family, supplemented by her lack of political power, has placed her in a false position, and there is some excuse for the superficial observer who states that woman is less positive than man. However, that assertion is false also, for the raising and controlling of a growing family requires as much assertion of will force as is demanded from man in his daily avocations. It is somewhat amusing, yet more pitiful, to see a man who has shown himself all day the obedient slave of his employers, or the obsequious clerk of his customers, come home at night and lord it over his wife who has exerted all day, in the control of her home and children, far more ability and decision than it would be in his power to display.

But the changes to which I have alluded in former chapters and which lead women to strive for economic equality, joined to a tendency to eschew in a degree the cares of motherhood, and a growing disbelief in the ancient traditions which assigned to her a subordinate position as compared to man, will soon compel her to assert herself and to make use of the will force she possesses. If we judge of the future by what has taken place in the last twenty years, it is safe to prophesy that all civilized nations will, during the next century, see the complete emancipation of women and the recognition of their equality.

Up to this time, it is only in the realm of politics and economics that women have made public efforts to assert their right to equality. As regards the sexual relation, they remain willing slaves, and the few

women who have put in a feeble and semi-secret claim have only demanded a negative sexual control, and the weak nature of their demands is well calculated to support the position of those who claim that woman is the negative pole in sexual electricity.

This claim, if it should be well founded, would be fatal to the practice of magnetation, and it is on that account that I have thought best to devote a chapter on that subject.

Magnetation depends upon reciprocity, and there can be reciprocity only between equals. It is not a transaction where only one of the parties gives and the other receives, but it is an exchange of surplus production. Just as chattel slavery is not conducive to free exchange of products, so sex slavery precludes the free exchange of sex magnetism, and will have to be abolished before the full benefits of magnetation can be secured.

To understand the importance of this question, we must realize that giving is always a positive act and receiving a negative one. Ask the child for a piece of the candy he holds in his hand. Whenever he makes up his mind to give it, whether prompted by your entreaties or by the affection he has for you, if you analyze your feelings, you will find that as he hands it to you, you put yourself in a negative state, while he becomes positive as he hands over the coveted gift. If you do not persuade him, but compel him to give it, it is no longer a gift, but practically you have taken it by force, and as you have been the positive actor, and he the negative one, the feelings have been different and you have not enjoyed the pleasure of receiving which was what you were striving for. If instead of candy it is a kiss you ask for, the result will be the same. There is no mother but what has experienced the difference in feelings in kissing her child or being kissed by her child, and that is the difference between giving and receiving, being positive or negative.

To this unwarranted assumption of superiority on the part of man and to the barriers it has erected against the free exchange of sexual magnetism is due much of the infelicities of married life. The instances are very numerous where the wife is the most positive and ought to control and regulate their sexual relations. But the husband, instead of recognizing the true condition of affairs and seeking for the harmony which is the safeguard of happiness in married life, tries to assert his fancied superiority, so that their mutual relations become strained and the miseries of an uncongenial marriage follow the enjoyment of courtship, when the woman felt free to assert herself and the man was willing that she should control their mutual relations.

It is but right to state that if economic conditions and superstitious beliefs have had a tendency to make man over-assertive, the same influences have made woman mercenary, and she will have to correct herself of that defect before right relations can be established between the sexes. In return for obedience woman has asked for compensation. This compensation has taken many different forms. Sometimes it has been money, in or out of marriage, or it may have been a name and respectability, or the acquisition of a home and the satisfaction of raising a family, or the belief that submission would be rewarded in a future existence but the fact that woman is too often willing to enter, and remain in a position of dependence, where she must submit to unreciprocated sexual relations, leave her open to the charge of mercenariness.

Both the tyranny of man and the venality of the woman are the result of economic conditions and will disappear only when society will have adjusted itself to our increased production, and so well learned the art of economic distribution that each individual shall feel free to assert his or her complete equality.

MAGNETATION.

Before I close this chapter, I must say a few words about what I call receptivity. I generally use the word as synonym of negativeness. I have assumed that a person in a negative state is in a state of receptivity and ready to receive magnetic impressions.

Theoretically this is undoubtedly true, but practically there are differences in our powers of receptivity which can partially be traced to the exercise of the will power. There are many ways by which these differences may be effected, but in our present knowledge of magnetism they are only suppositions. This increase of receptivity may be nothing more than a more perfect withdrawal of the power of resistance, such a perfect balance of the will powers that they negative each other, or it may be caused by creating a magnetic vacuum which will draw the magnetism of the other person; or by bringing into a greater state of activity—diffusing through the system—that kind of magnetism which has special affinity for that which is to be impressed upon us.

All these methods are possible and within the scope of our powers and used at different times, but the most efficient is the last one I have described.

For instance, one person desires to impart information to another. The recipient may be quiescent, willing to be convinced if the other can do it, or he may go further and try to divest his mind of all previous beliefs on the subject, or he may have desired just such information, felt the need of it, and awakening that part of the brain where his corresponding knowledge is stored, call its magnetism into action, ready to effect a combination with the new knowledge imparted to him.

This is the most perfect state of receptivity, and by exercising it we can greatly increase the transfer of magnetism, and upon it depends in a great measure the success of magnetation. There is no doubt that often currents of sexual magnetism are exchanged

when one or both of the parties are unconscious of it and the recipient is in a perfect negative state, but such currents are feeble and of short duration. To make them of lasting benefit the parties must be adapted to each other, that is, each one must have that magnetism to give which the other wants to receive, and besides, the one who is the positive character at the time must use will force and the other use this power of increasing our receptivity.

CHAPTER VI.

BEFORE MARRIAGE.

There is no subject more interesting to the student of Sociology than to trace the evolution of the several standards of sexual morality among different nations.

In the early tribal and communistic times, there was no need for such a standard and none existed, but with the recognition of personal property, polygamous marriage made its appearance, which being an assumption of power over the women, necessitated a sexual standard to safeguard men's supposed rights. Special efforts were made to maintain women in the proper state of subjection, semi-civilized nations going so far as to place them in the care of eunuchs, shutting them up in harems, and preventing them from receiving visits from men not members of the family.

But the spirit of independence which is latent in every heart, brought about important changes among the races that lead in civilization. Monogamy replaced polygamy, eunuchs were dispensed with, and women secured a certain degree of freedom in social intercourse. In this country the spirit of independence has found good conditions for its development, and women are trying to establish a state of equality with

the men as to political, economic and social conditions.

The present standard of social morality bears the hardest upon the unmarried females of the community, while the men and the married women enjoy a considerable degree of social freedom, young girls are yet hemmed in by a thousand useless restrictions and their social conduct is much more controlled by the care of their reputation than by their inner ideas of right or wrong. There were probably sufficient causes for this state of things in the past, and it is not for us to find fault with our predecessors, who undoubtedly adapted their conduct to their knowledge and environment, but it is time for us to study whether the changes which are taking place in social conditions must not logically lead to a modification of the relations that exist between young girls and society, and whether a relaxation of present restraints would not have a favorable influence.

And if we come to the conclusion that such a change in the social standard which would give the unmarried women more freedom to follow the dictates of their own judgment in their relations with the other sex would be beneficent in its result upon society, we ought to encourage it by all means in our power. We may rest assured that the desire for freedom to control one's conduct is inborn in every right-minded woman as well as man, and that it will grow and spread if it receives proper encouragement.

This movement for social equality does not receive the encouragement it deserves from the very class of women who would have the most influence to promote its advance, because they are ignorant of the laws which control progress. I mean the women who are taking the leading part in the battle for economic and political equality. Too many of them, while working might and main to enfranchise women from some of the bonds which fetter them, frown upon the efforts made by other women to secure freedom to control their social relations, and stand coldly by when some

of their sex is assailed for asserting their right to control all their own actions.

It is a common mistake of social reformers to not recognize that the changes they propose will, if accepted, be carried to their logical conclusions. If women are entitled to equal rights in politics and in economics, they are entitled to equal social rights, and it is not to be supposed that when young women are taught that they have a right to vote and to fulfil any honest occupation by the side of, and on an equality with men, they will long submit to social restraints which have no reason to exist except their supposed inferiority.

And we must expect to see in the near future young women asserting their right, not only to receive whom they please, but also to visit such men as they desire to see, and from that assumption of independence it will not be long until they will try to do a little courting on their own account. The present system of one-sided courtship is right enough so long as we believe in man's superiority and concede to him the position of the head of the family, and is a relic of the time when parents disposed of their daughters, and marriage was more or less a pecuniary bargain. The fiction is yet kept up that because the man is usually the bread-winner, he alone must court, and that woman must patiently wait till some man is found willing to assume the burden of her support. But in fact this is not true except among rich people and those who ape the ways of living of such as lead in fashion. In the greatest number of cases, the wife, by taking charge of the home and raising the children, fills as important a place as does the man in providing for his family, and if a young woman feels competent to undertake the responsibilities of married life, she should show no more diffidence than a young man in seeking for a congenial mate and making the necessary advances to secure his affection.

It will be a great deal better for all the parties concerned when girls will claim the right to fall in love without waiting for man's advances, and will feel free to manifest their preference openly, as something of which they are not ashamed, instead of suffering in silence, or using all kinds of underhand practices to attract the desired attentions. Of course it will only be the girls of character and those who feel themselves the equals of the men of their acquaintance who will thus give practical results to their belief in equal rights, while those who are conscious of their inferiority and feel the need of a supporting hand will still play the traditional part of the ivy, and receive with thankfulness and humility the attentions of the men who will condescend to pay them court.

But what has sexual morality and woman's equality to do with magnetation? A great deal, for the present restraint upon young women comes from a lack of confidence in their ability to properly conduct themselves and an undefined fear that more freedom would endanger the safeguards thrown around the marriage relation; and so long as procreation is looked upon as the accepted method for the equilibration of the sex forces, it will be felt that there is danger in too much social freedom, and that the girl who makes advances to the man of her choice places herself in a difficult position.

But if there is danger to society in unregulated procreation, there is safety in magnetation, for it is based on self-control, and by its help the proper equilibrium can be safely maintained, and society will learn in time that the sex force, which untamed must be placed under outside restraints to keep it from bringing too much misery into the world, can, when its potentialities are known, be placed under personal subjection, and play an important part in the increase of happiness and the advance of civilization.

The knowledge of the potentialities of magnetation

will enable social equality to keep pace with political and economic equality, for whenever it is well understood that there is less danger in intelligent freedom than in ignorant slavery, and that the free social commingling of the sexes tends to restore the proper equilibrium, while undue restraint tends to such an accumulation of sex force as to destroy the equilibrium and induce to abnormal actions in efforts to restore it, the tendency to trust young girls with the control of their conduct will greatly increase and the growing spirit of independence will receive much more encouragement.

It is very satisfactory to persons who hold the views that I do, to see the gradual dying out of the puritanical spirit, and especially to note the breaking down of the opposition to the dance, for it offers the most available mode of magnetation for young people under present conditions. The excitement of the music, the exercise of the limbs and the close proximity of the sexes tend to release a large amount of sex magnetism and to induce considerable equilibration, while the length of time that it can be kept up allows it to be enjoyed to full satisfaction. Dancing, so much condemned by persons of puritanical tendencies, is the best safeguard against sexual excess, while the kissing plays, so much in favor where dancing is denounced, are sure to excite the passions and to leave the persons who indulge in those pastimes in a state of ferment which leads them very easily to succumb to temptation.

While we must be careful not to weaken prematurely the restraints which society has found necessary to its orderly control, yet it is the part of wisdom to encourage all knowledge which diminishes the need of social supervision, and which allows us to place the conduct of each individual under his or her own self-control.

CHAPTER VII.

AFTER MARRIAGE.

The increasing frequency of divorces might lead a superficial observer to the belief that, for some unknown reason, there are more failures in married life than in the past, but the probability is that the men and women of this generation have a higher standard of happiness, and are less willing to submit to failure and thus more ready to seek for a remedy.

The tendency to divorce must also be increased by the diminished size of the families, for many a mother, disappointed as a wife, finds the needed consolation in her numerous children, and many a couple has submitted to the daily company of uncongenial partners to keep the family united and to insure the welfare of the offspring.

But in any case, the frequency of divorces shows that there is a weak spot in the marriage relation for it certainly was not contemplated at the time the union was consummated, and I am inclined to believe that this weak spot is the ignorance of the dual function of sex force and of the antagonism which exists between magnetation and procreation.

If we look upon marriage, not as an union based upon force, where the power of the law and of public opinion is invoked to hold the parties together, but as upon a free co-partnership of equals, who unite their faculties and resources to build a home and raise a family, it must be acknowledged that present conditions are not favorable to the acquisition by the parties concerned, of the knowledge which would enable them to make a judicious choice of partners, and to realize what it is they promise to do and their fitness to fill the place they assume.

Not only do the parties who enter into partnership have a very poor conception, and no experience at all, of the conditions they agree to fulfil, but a great deal of useful knowledge which they ought to have is withheld from them under the mistaken idea that all that which treats of sex is impure and tends to degrade humanity. It is difficult to understand how a young girl, kept in ignorance, and taught to repress as degrading all sexual desires, can be induced to enter into the marriage relation, but it is not difficult to see that if she does enter it under such conditions her prospect of happiness is greatly diminished, and why so many regret the step they have rashly taken.

A proper regard for the married happiness of youths of both sexes ought to lead to their being taught:

First, that sex force is a natural force, as pure and deserving of gratification as any force within us, and that if society has placed it under restraint, it is not because its expression is degrading to the human character, but because its uncontrolled results are inimical to the advance of civilization.

Second, that all expressions of love are due to the presence of sex force. These expressions may be such as may be accounted most chaste, or they may be coarse and aggressive, but their source is the same and they are all attempts to equilibrate the sex force within us.

Third, that marriage is the legal method for this equilibration sanctioned by society, which looks upon it as a sexual contract, entered upon for the gratification of sexual desires.

Those are fundamental truths, which must be recognized and acted upon by all persons entering the marriage relation, if they would have a reasonable prospect of living happily in their new conditions.

Aside from the sexual relation, marriage is a union of the economic and social resources of the parties concerned, and requires for its success many other

qualifications, yet these other conditions are seldom responsible for its failure. The husband may not be as good a provider as the wife had expected, or the wife as good a housekeeper, but on the whole there is but little disappointment from these causes, as both parties had ample opportunities to ascertain the qualifications of their future partners, and what they cannot see for themselves is sure to be more than supplemented by a host of self-appointed advisers. But of the more important question of sexual adaptation, no information is accessible and none seems to be desired.

That a greater number of marriages do not turn out to be failures is due to the fact that in all countries where a reasonable amount of freedom is left to the young people, sexual attraction is the controlling factor in marriage, and that wherever that attraction exists, the probability is that both parties are well adapted to each other, and if failure follows their marriage, it is due to ignorance of how to retain the original sexual attraction.

To retain this attraction, a young couple entering into married life must have a rational view of the function of sex force and a desire to use it to its best advantage, as well as a knowledge of the results that will follow if they use it in procreation or in magnetation. And now I will say a few words to explain how this different use affects sexual attraction.

This is a world of conflict and no material structure or social institution can be constructed but what will be assailed by disintegrating forces both from within and without. Marriage is no exception, and as soon as consummated, antagonistic elements will endanger its safety. Society being favorable to marriage and so organized as to secure its integrity, outside forces have but little influence, and its disturbing elements come from the character of the persons themselves. It is not necessary for me to enumerate them; for the point

I want to make is that these disturbing elements existed before marriage, and yet the sexual attraction was so great as to entirely overcome their power.

How does it come to pass then, that failings that were so easily overlooked during courtship should assume such proportions after marriage? To my mind the answer is plain. Before marriage sexual equilibration was taking place through magnetation, after marriage it usually takes place through procreation, and the whole secret lays in the fact that procreation localizes the sex force and throws it off as fast as generated, while magnetation diffuses it through the system to conserve its power of attraction. In one case the force which originally caused the attraction is no longer used for that purpose, but to perpetuate the race, while in the other case it is so stored as to maintain and use its attracting power.

Not only is this statement in accord with the common experience of married people, but it is in accord with the theory of vital force which I have previously explained. If two persons keep up a continuous exchange and blending of their sexual magnetism, they cannot help but be united in purposes and sentiments. If we accept the theory that our magnetism contains our feelings and knowledge, then magnetation must be a mild combination of mind reading and of hypnotism, each individual being influenced by the feelings and knowledge of the other, and adopting them partially for his own. Infatuation, a term often used to define the feelings of lovers, is simply a strong case of hypnotic influence, and an exaggerated state of a feeling which ought to exist all through the marriage relation.

The same influence manifests itself between persons who constantly exchange emotional or intellectual magnetism, only in a lesser degree, because sexual magnetism alone contains a complete epitome of the different vital forces, and also because its blending

being necessary to the perpetuation of the race, it is already trained in that direction.

It will easily be understood that so long as the attraction which led to marriage is maintained, it will take very strong disintegrating influences to destroy the edifice which has been erected, and as all sensible people know that they will not meet with perfection in their partners, it is a question of great importance what view married couples take of the marriage relation.

For magnetation is an art, and cannot be attained through the unregulated impulses of ignorant individuals, nor can the necessary development be reached so long as false views of the sex relation controls the education of the youths of both sexes.

We can learn to crush impulses which we despise but it is illogical to suppose that we can ever make intelligent use of faculties which we are taught to look upon as degrading in their tendencies, and it is not to be wondered at if sex force, under present conditions, proves often to be a great enemy to the happiness of humanity.

There is another disintegrating influence, inherent to monogamy, and much more difficult to guard against. I mean the attraction which some persons of the opposite sex have for men and women otherwise happily married, and who have no desire whatever to let their affection wander from the legal fold.

To explain the causes of this attraction which thus intrudes itself in the life of many married persons, I must refer to what I have said as to the difference which exists between the several kinds of magnetism.

Most all those persons who believe in magnetism at all, class it as heat or force, as something which has a fixed value. We measure heat by degrees and force by horse power, and there is no difference in the quality of the heat or force generated by the sun, or coal, or electricity; if a sufficient amount is

properly applied, the results are the same. So it is commonly believed that it is immaterial who furnishes the magnetism, for although some persons may have more and others less, and some may oftener be positive than others, yet if magnetism is needed, that of one person is as good as that of another.

Persons who hold that belief can have no correct idea of the forces which control the affections, and usually attribute these intruding attractions to the most frivolous causes, forgetting that persons who have shown great clearness of judgment and a tendency to be swayed by the highest motives in their private and public life, have risked their reputation, the happiness of their married life, and even life itself, in response to the overpowering force of these intruding attractions.

But if those persons who do not believe in magnetism, or believe that all magnetisms are alike, cannot explain the cause of this unwilling straying of the affection, it is easily understood when we know that there is a marked difference between the magnetism of each person depending upon their individuality. If furthermore we accept the idea that the supply of magnetism is generated all the time and that there is a constant need of its equilibration, we are ready to recognize the causes which lead some persons to desire the society of others rather than that of their life partners.

Let us now take the case of a couple who, attracted sexually to each other, have married and for some years have lived the exclusive social life which results from the monogamic marriage. Being well adapted on most essential points, their life is in the main a happy and successful one, and for some years no clouds arise on their horizon. But the husband happens to have a poetical turn of mind and the wife a practical one. The man, mingling freely in society

before his marriage, would come in contact with persons of like tendencies, and by the exchange of thoughts and animated discussions would keep that part of his magnetism in the proper equilibrium, and not feeling any special need in that direction, did not attach great importance to this lack in the girl of his choice.

But the close association to a woman otherwise qualified to make him happy stimulates the poetic side of his nature, and his sexual magnetism becomes strongly charged with it. Unhappily his wife has no corresponding magnetism, and no amount of magnetation with her will succeed in drawing it from him. What will be the result? At first a slight disappointment. The husband will realize that something is lacking to their union. He may not know where the trouble is, but the feeling is there all the same.

As the years pass on, children may be born to them. It will stir his sentiments, while his wife will only see the practical side of parentage, and devoting more of her life to the comfort of the family, gives up what little effort she had made before to understand and sympathize with her husband in his poetical tendencies.

Slowly, but surely, a fund of sexual magnetism charged with all these unexpressed feelings will accumulate within that man, and there fester and wrangle and although he may say no word and make no sign, and even value the practical qualities of his wife more than the day that he married her, still he will be a disappointed man and their union be in a precarious condition.

Now, suppose that while in that mood he comes in contact with a woman who having the same tendencies can, not only sympathize with him, but also draw from him this accumulated magnetism, there will be between them, for the time being, a most overpowering attraction. That attraction may not last, and if they should enter into illicit relations they would find that

as soon as the equilibrium was restored, they would have to depend on other factors than that common poetical tendency to maintain their affection, and the probability is that on the whole the husband and wife are much better suited to each other, but if we judge by what is taking place every day, this intruding attraction, joined to the ignorance of its cause, will lead the parties affected to divorce or some foolish or guilty action.

I do not desire to give the impression that it is only the pressure of sexual magnetism which induces men and women to rash actions. The overpowering desire which has led parents and friends to run great risks to press upon their hearts those who are dear to them, is due to the superabundant accumulation of emotional magnetism; and the continual brooding over one idea by murderers has caused such an accumulation of intellectual magnetism as to lead them to confess their crimes as the only way to relieve the pressure on their brain.

This tendency to intruding attractions is inherent to monogamy because it provides no means for complete equilibration, and will probably increase as men and women reach a higher stage of development, for as the number and power of the faculties increase, the greater the variety of magnetism is generated and the more difficult it is to find suitable partners. The more complex the organism becomes and the more difficult it is to match it in all particulars. It is to an unconscious recognition of this fact that is due, in part, the growing disinclination of the modern woman to enter the marriage state, for she is no longer satisfied with simply keeping house for a man who provides for her needs, but looks for companionship and sympathetic tastes in the exercise of the higher faculties. It is also one of the causes for the greater tendency of the wives to ask for divorces or to live apart from their husbands.

If this trouble is inherent to monogamy and has a tendency to increase, a remedy can be found in greater social freedom which would allow the equilibrium to be restored through a mild form of magnetation. If, instead of inculcating in married people the idea of mutual ownership with its resulting jealousy, personal independence and equal rights were the ruling principle in marriage, both partners would find among their friends and acquaintances persons who, by ways perfectly compatible with their married position and the pledges they have made to each other, would relieve them of undue magnetic pressure due to incomplete equilibration.

Persons who have the right conception of what is meant by marriage, and who feel that they made no mistake in uniting their lives, ought to learn to have more trust in each other than is now usually found among married couples, and also enough independence of character so as to conduct themselves according to their own idea of right, and thus be able to profit by any advance they may have made in understanding the working of the forces which are the basis of married union.

Knowledge and self-control lead to individual independence and are necessary conditions to social progress, and it is because I believe it will help the onward march of these social forces that I advocate the change from Procreation to Magnetation.

THE END.

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MIND CURES. *

This statement of Mr. Hudson brings me to the consideration of the method of fighting disease which is usually meant when we speak of Mind Cures. So far in this chapter I have spoken of the power of the mind to cure through the slow improvement which always follows from a proper training of our normal

** Selections from Mental Science.*

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powers. But the mind has healing powers which work much more quickly, and which are exercised, like the power mentioned by Mr. Hudson, by one person for the benefit of another.

This power manifests itself in many different ways, and is the basis of all the cures performed by Christian Scientists, Mental Scientists, Magnetic Healers, Faith Healers, and those who cure by Suggestion.

Before we can understand how these Mind Cures are effected, we must realize that all diseases can be traced to two different causes, which resolve themselves into one fundamental defect, to wit: A deficiency in the amount and quality of the mind substance which has constructed the physical organism. This mind substance—nervous force, so called—not only moves the organism, as is recognized by the profession, but being intelligent it also maintains and repairs it and fights its enemies. This being understood, we can easily see that whenever it becomes deficient in quantity or quality, there must be a deterioration in our physical organism, which becomes an easy prey to disease.

Disease manifests itself in two ways, both due to a deficiency in vital force. One is a defect in structure, and the other in attacks from our enemies.

I take it that a defect in structure is chiefly detrimental because it enables our enemies to effect a lodgment within us. We may, for instance, lose an eye or an arm by accident, and it will not permanently affect our health, because it does not affect the supply of vital force, but if our eyes or arms are disabled by disease, the whole system is weakened and we never can again enjoy the same amount of health.

It is because we understand better the relation of vital force to disease, that the discovery of the presence of bacilli in diseased organs has had such an influence upon the methods of the medical profession. It is found that there is in the air, water, food, and even within us, millions upon millions of minute living or-

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ganisms—called bacilli—ready to feed upon us, and are only held at bay by the presence of the vital force—mind substance—to which we owe our physical organization.

We are all of us familiar with one of the results of the attacks of these bacilli. We all know that as soon as death occurs disintegration commences. This disintegration is the work of some species of bacilli which feeds upon the body as soon as life—vital force—has departed, and ceased to extend its protecting influence over it.

The same process, in a lesser degree, takes place whenever there is a diminution, either in the quantity or quality, of the vital force of any of our subordinate organisms. Complete disintegration cannot take place because the vital force in the aggregate organism prevents it. But bacilli of various kinds are ever on the watch to take advantage of any diminution in our powers of resistance, and whenever they can effect a lodgment it causes chemical changes in our tissues which are incompatible with a state of perfect health.

If all diseases are due to the presence of bacilli, made possible through some defect in the quantity or quality of our vital force, and if vital force is mind substance, we can trace a clear connection between mind and disease. And if mind substance is transferable from one person to another, we can understand how the mind of one person can affect the health of another.

To explain how this transfer of mind substance is made, either from one person to another, or from one part of ourselves to another, I will relate some facts which have a bearing upon the question.

Soon after I published the first edition of *Vital Force*, I received a letter from a lady who stated that she had found in it the explanation of a power which she possessed, but which she had never before understood. She could, by pointing her finger toward a wart upon

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another person, so destroy its vitality that it would soon wilt and drop off. She said she felt distinctly a current going out of her finger toward the wart, but she had not realized before what was the nature of that current.

A wart, like the bacilli, is a parasite, which feeds at the expense of the organism upon which it has fastened, and that which the lady felt going out from her finger was a current of mind substance—vital force—which in her case was strong enough to kill the life of the wart, just as a current of electricity can be strong enough to destroy the life of a man.

This is typical of one of the processes by which mind cures are effected. Some persons have the power to produce a current of vital force sufficiently strong to destroy the life of parasites, and can send this current in any direction and at any distance, thus often almost instantaneously destroying bacilli preying upon other persons, and effecting what seems miraculous cures.

The question of the permanency of these cures depends upon whether the disease is acute or chronic—due to transient causes or permanent defects. A disease due to transient causes would probably be permanently cured, while a chronic disease would probably reappear after a time, unless the mind cure was supplemented by a radical change in the mode of life of the patient.

But the power thus manifested by the destruction of bacilli is the manifestation of only one of the many attributes of mind substance. Another of these attributes is force, and I will give an instance of cure which I believe to have been due to the strengthening power of the mind current.

Some time ago, after unwonted mental exertions, I suffered with a slight pain in my head. The pain was not severe and was intermittent, and I had no doubt was due to the over straining of some of the nerves of the brain, and at first I expected that it would pass off

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with sufficient rest. But instead of passing off it became more frequent and severe, until one day I laid down on the bed and putting up my hands on each side of my head, sent a current to the seat of pain. I felt the current distinctly, and in a few minutes the pain disappeared, and I have never felt it since.

I believe that this result was due to the life-giving power of mind substance. I do not know how it did the work, but I do know that this case is typical of many others, of much more importance, when patients have been so strengthened by vital force received from others, that they have been able to resist disease which would undoubtedly have destroyed their life if they had not received outside help.

Another of the attributes of mind substance is knowledge, and I hold that it is by the transfer of knowledge that are effected the cures due to what is called Suggestion. We are all aware of the close relation which exists between hypnotism and suggestion, and hypnotism is clearly a transfer of knowledge from the hypnotizer to his subject; the knowledge of the hypnotizer taking the place of the knowledge of the patient, and for the time being controlling his actions.

That the cures effected by suggestion are really due to a transfer of knowledge, is practically recognized by the men who are the most successful in its use, for they acknowledge that it has no lasting effect on the patients unless it increases their knowledge of the laws of hygiene, and induces them to replace their defective mode of life in the past by one more in accord with better hygienic knowledge; and they say furthermore that it is not necessary to put the patient to sleep, except that it makes him more susceptible to the influence of suggestion.

Other suggestionists claim that its influence is due to the "psychical stimuli which evoke in the patient the kinetic energy called *vis medicatrix naturee*." Which translated in popular language means that sug-

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gestion awakens in the patient some latent and unused recuperative powers. If this explanation is the correct one, it is quite probable that it is new knowledge, transmitted by suggestion, which really does the work.

While I have no pretension to fully explain the occult causes of all the wonderful cures performed by the powers of the mind, and which can all be classified as mind cures whatever may be the name by which the agent designates himself, I claim that the knowledge of the attributes of mind substance, that these attributes are used to protect our physical organism, that this power of protection depends upon the quantity and the quality of our mind substance, and furthermore that it can be transferred from one person to another without impairing its powers, furnishes us with a clue which, when it will have been intelligently followed and stripped of all the superstitious belief by which it is now surrounded, will enable us to cure disease in a better and surer way than is now done by the use of drugs.

CIVILIZATION AND DISEASE.

Permanent health is secured by a hygienic mode of life, and I will now give reasons for this belief.

I have said in this chapter that all diseases are due to the presence of parasites which prey upon some of our organs. These parasites—bacilli—are enabled to thus live upon us because of the weakening of our physical organs due to the great difference between our present mode of life and that which was followed by our pre-historic ancestors, at the time our structure was evolved.

I have already touched upon that in the chapter on Heredity and Health, but I want to impress the fact more firmly upon my readers. Let them understand this clearly that all diseases are diseases of civilization,

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that is, that they are possible only because of the mode of life civilization forces upon us.

In proof of the correctness of my position, I will present here some facts bearing on the subject.

One of the scourges of civilization is the disease called consumption. Of late years it has been discovered that there is a bacillus of consumption, which can be destroyed only by breathing an abundance of fresh air, so that now consumptive persons are made to live and sleep as much as possible out of doors. By this treatment the bacilli which feeds upon their lungs are destroyed, and health is restored.

The cause of this result is that when the lungs were evolved, there were no enclosed houses or heated rooms, nor need for lungs that could stand civilized conditions. Now that the environment is changed, some lungs have developed sufficient strength as to be able to adapt themselves to the new conditions, and to withstand the attacks of bacilli, while others fail to develop the needed strength, and have to return as near as possible to the primitive environment.

There is a new school of hygienists coming to the front which claims that all diseases are due to over-eating. They say, and probably correctly, that the stomach can digest more than the lungs and kidneys can eliminate, and that as a result too much eating causes impure blood, and that these impurities settle on some weak spot and cause disease. That which these impurities in the blood do, is to furnish a feeding ground for the bacilli and thus to permit disease. I have no doubt that over-eating causes impure blood, which in its turn causes disease.

Why do we eat more than we can eliminate? Because we cook our food and thus help the stomach, while the liver and kidneys are left to do their work unaided.

Thus we find that the two most prolific causes of disease, breathing impure air and eating too much food, are the result of civilization.

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One third cause of disease, now well recognized, is worry. I need not explain here how the worry habit exhausts the nervous system and diminishes our power of resistance. Mental Scientists, by their advocacy of self-control, and their claim of superiority to outside conditions, have commenced a campaign against the worry evil which is sure to have good results. But no one will deny that worry is one of the results of the conditions of civilized life, and thus we can trace a third cause of disease to the influence of civilization.

NEW THOUGHTS.

When I commenced writing Mental Science, I soon found that I could only briefly mention several subjects which ought to be fully discussed, and I decided to publish a series of pamphlets under the title of *New Thoughts*, devoted to the study of Mental Science.

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